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HAPPY LABOR DAY PAGES 11-15

DANCE TO THE MUSIC PAGE 24

VIOLENCE AND THE MOVEMENT PAGE 3

space city!

•formerly space city news•

vol 2 no 7

sept 5 - sept 18, 1970

houston, texas

KNOCK! KNOCK!



WHO'S THERE?

LETTERS

1217 WICHITA
HOUSTON, TEXAS
526-6257

Sunshine Distraught

Gentlemen:

We are currently using Space City! as an advertising media for our Sunshine Company. It is my opinion that one who advertises in a certain media, be it newspaper, radio etc. is in effect endorsing that particular newspaper or radio station. I am personally displeased with the direction Space City! has taken in the past few months. Frankly, I'm fed up with this revolutionary bullshit. I believe you are leading your readers down the wrong revolutionary path. The piece on the M-1 rifle in the last issue serves as an example. I believe very strongly that physical violence will never get the results we are all seeking. In printing pieces like this, you are encouraging or at least planting the seeds of thought that we should all arm ourselves and get ready for the big takeover. Numerous other articles concerning militant activities flood my mind and they are all in this same general category.

After doing my time in the army and being in business for a few years, I guess my attitudes have matured somewhat, as I firmly believe that the only way we can achieve change in this country is to devote our efforts to helping elect to public offices those individuals who are committed to changing the system. Perhaps a peace slate could be formed of bright liberal minds, who would devote themselves to seeing that we leave Viet-Nam, abandon the draft, fight against poverty and pollution and achieving a decent school system. A united effort

by all of us would give these candidates a much better chance for election than if they were on their own, and in turn help make Houston, Texas and the U.S. a better place to live.

Your attitude concerning Richard Ames proposal for a Place of Our Own amazes me. I believe Mr. Ames offer was made in good faith. What the hell difference does it make if in the process he can recoup some of his rental losses. The whole community will benefit from his actions and if we can help in some way I think that's great.

I am in business for the challenge it represents and for the financial rewards that await me if I am successful. In truth, no one is in business to break even. I am sure all of the merchants who cater to the community will agree. I may be naive but I don't think your paper could be printed very long without your advertisers. I also feel that since my business must represent a certain image to the community, it must be one in which I believe. The point of all of this is that for me, Space City! is giving off bad vibes. I am concerned to the point that I am considering dropping our advertising in favor of some other media.

If I am alone in my thoughts I will quietly go my own way, but if many more of your advertisers or readers feel as I do, perhaps you should reconsider and help promote good will in the community instead of trying to destroy it.

Jerry Wayne Levin

We've said it before, and we'll say it again: there are no "Gentlemen" on the Space City! staff.

no
gents !!

Notes from Fart Pulk

Space City:

Several weeks aback there was an article from a sister concerning a C.O. resister at Fart Pulk (Fort Polk) who was seeking outside encouragement. I wrote to him and have not received a response from him. I am quite concerned for this is striking close to home. Possibly he thought that I sounded too much of a Maoist, or my letter could have been intercepted for I had been responding to another GI who also was a C.O. who was discharged in May. The brass may be getting suspicious of my "red" letters.

There are a number of C.O.'s who come through Fart but due to its isolation can not make any outside contact. I would like and am hoping

to bring about a closer contact between the GIs and progressive students at McNeese State, but this cannot occur until fall.

Until school reopens, I am willing to correspond to any resister at Polk. The brass "puppets" at Polk do not let any information out, and the local capitalist news media would not give any coverage to any occurrences at Polk, as to not upset Agnew.

POWER TO THE PEOPLE

BLACK POWER TO BLACK PEOPLE

FREE BOBBY-HUEY, ALL
POLITICAL PRISONERS

VICTORY TO THE N.L.F.

Something's happening, this country boy must have gone wrong. Right on sisters and brothers.

Bob Cooper
Rt. 1, Box 28K
DeQuincy, La.

SPACE CITY!

COLLECTIVE: victoria smith, dennis fitzgerald,
bryan baker, sue mithum, richard atwater,
judy fitzgerald, green, thorne dreyer

ADS: mike fingers ART: kerry fitzgerald, charles parmely

STAFF THIS ISSUE: dolores ray, lillian ceruana,
judy weiser, paul scribner, margaret scribner,
karen casper, harrell graham, jerri presnall,
terry gunesch, doug gunesch, bill casper, chris telbow,
john schaller, randy chapman, walter birdwelly,
margon rowland

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Right On, Says Soundville

Gentlemen,

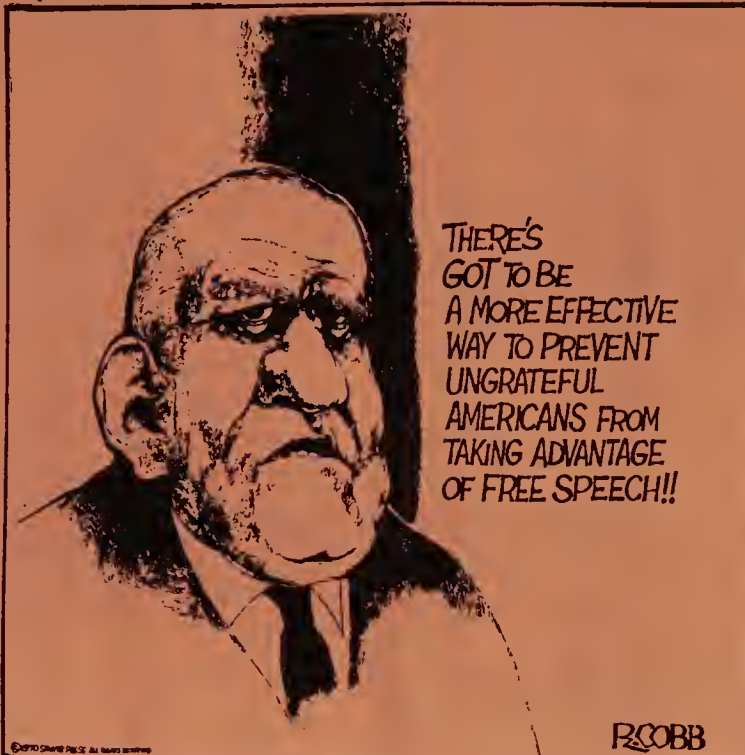
We at the SOUNDVILLE complex have followed with interest the formation of your co-operative venture, OF OUR OWN.

To the best of our knowledge, this is the first such venture in the country and we are quite proud that Houston is the first major city to take a constructive step in attempting to solve the problems that have been plaguing

the artist-audience rapport. It is appropriate that this happen in our city. Houston shows every possibility of becoming one of the major music centers in the country. But it is going to take dedication on many people's parts to make it happen. OF OUR OWN is a step in the right direction.

The job obviously will not be an easy one and each of you is to be congratulated on your efforts and interest. We wish you well and pledge our full support and cooperation.

Fred T. Mirick
Director, Talent Division
Soundville



Letter From Collective

Cont. from 3

physical danger. Try non-violent resistance against a car which speeds by your home at 2 am, peppering it with bullets. The police have proven totally unwilling to act against this.

The second is the situation of the police in the ghettos and barrios. Though it may be difficult for many "sheltered" white people to comprehend, the police here act most often as criminals, as an oppressive occupying army. Don't take our word for it. Pick up even a "moderate" black newspaper like the Forward Times and read page after page of police brutality stories. The police may be the duly constituted authorities in Bellaire, but they were not the duly constituted authorities on Dowling Street. That's what powerlessness means. That's what Power to the People means. Consider what your realistic response would be to such situations before you condemn us all as violence freaks.

Enough of that for the moment. Let's talk some about the things that have been built this summer. If you've been out of town, surprise. This year not everybody split for the beach. We stayed home and made things like Switchboard and Inlet and Of Our Own and Little Red Schoolhouse and Papel Chicano and the Harriet Tubman Brigade, and the Coalition for the Defense of People's Party II, and other things. If most of those are just names to you, you'll find out about them soon enough — there isn't room here to go into detail.

Many of these projects were built up without any of us putting in sufficient forethought or reflection, and consequently people are having some problems (especially around such questions as elitism and sexism and racism and general purposes). We want to

talk more about that in the next issue. But on the whole the new projects are significant steps forward for the Houston movement.

Two projects which ought to be singled out for special attention: Of Our Own and People's Party II Breakfast Program. There's an article on Of Our Own elsewhere in this issue. Please read and heed; it's very important. At this writing, nobody's gotten together anything on the specifics of the Breakfast Program (we'll definitely deal with it in the next issue). But the idea is simple. Thousands of black children go to school hungry every day in Houston, and an empty stomach doesn't help anybody to concentrate on reading and arithmetic. People's Party is attempting to set up pre-school breakfasts for as many of them as possible. They need food (or money to buy it with) and they need volunteers to cook and serve. If you can help in any way, write to Breakfast Program, c/o Space City!, 1217 Wichita, Houston, and we'll pass along whatever you send us.

We'll end this with a bit of self criticism. We're a relatively small and probably too-tight group of people here. That means we tend towards becoming too narrow, too preoccupied with a certain range of activities, organizations and ideas. Often the paper will reflect this. It becomes "ingroupish," restricted, unimaginative — in a word: dull.

Other times we may get somewhat carried away talking about "the people," forgetting that they may not all be quite that unified. Sometimes our regrettable fondness for incomprehensible rhetoric overtakes us. And sometimes, yes, we make mistakes, either in judgement or in fact.

When you see us with our head in a hole, try to shake us up. Send us letters. Send us articles. Go out and do something to catch our attention. We're really trying to be good. All it takes is a little help from our friends. "The truth is always revolutionary." Peace with justice,
The Collective



Erro (Gundmundur Gundmundsson), Icelandic, 1932-
American Interior No. 9, 1968

Howdy! This is your friendly Space City! collective writing at you once again from down here at 1217 Wichita, headquarters for Houston trouble-makers, armchair terrorists, Marxist ideologues, homeless heads and police informers.

Often times, in writing stories, we get so caught up in the facts and ideas we're reporting we tend to forget that we're writing to real flesh and blood human people out there. This is what we call a letter from the collective (you might have guessed by now), which helps to remind us that you're the real reason we're doing all this, and helps you to understand where our heads are at, and what sorts of changes (if any) we're going through.

We feel like we're pretty much in a "becoming" stage right now. Space City! passed its first birthday over the summer. That means several things. That means, yes, we are here to stay. No, we ain't never gonna get rich doing this (not that we ever hoped to), but we've got enough of the bad stuff behind us that we can think more seriously about how we want to become.

That's the hard part. The becoming. In order to become in a good way you have to know who/what you are now. We're white. Men and Women. Young. Refugees from the middle class, mostly. All of those mean something. Most of us look like what their media call hippies. Freaks. When we call ourselves political names, we use words like radical, communist, revolutionary, anarchist, democrat, Yippie, other words. Sometimes words like that are useful; sometimes they're just hang-ups.

The important thing is being able to understand what all this madness means and what you ought to be doing in the middle of it.

Well, being in the middle of it: that's a decision for us too. Seeing as how we're white, with a little (or a lot of) education, and young, we can always go off somewhere and not have to hassle with all this trouble. It takes a little work maybe to get off that hook of feeling responsible in some way, but, yeah, we could do that. (Good dope helps to shut out a lot of the bad vibes.)

Trouble is, there's this addictive idea. It goes something like, "No one is free until everyone is free." And once you've gotten hooked on this idea, you start to get the shakes every time you even think of copping out. That doesn't mean you aren't free anymore, or that you don't dig on what you're doing. Just the opposite.

Che Guevara said once: "Pardon me if I sound ridiculous, but it seems

to me that a revolutionary is motivated by feelings of great love." I don't suppose there's many Amerikan psychologists who would attribute that motivation to our "troubled youth." But it's true. Not of all of us, of course. Among revolutionaries and freaks in general, there are just as many fucked-up people as there are in this society as a whole. But I think it's true for most of us. We are motivated by love. And if the up-tight daddies and mommies out there say that makes us naive, or easy dupes for the commie conspiracy, what does being motivated by money, or possessions, or social status, or some awful striving for a vague security make them dupes for? I'll take my chances on this side.

Space City: Violence Trip?

That brings us to a heavy question. The question of violence. There's some of our readers, some of our brothers and sisters, who complain that Space City! is on a violence trip. As a result of our last two issues, we lost several sales locations, and a couple of regular advertisers have told us they're considering discontinuing.

Okay, if we're all so motivated by love, how come we print uncritical stories about bombings and burning ROTC buildings, and how come we support groups like the Panthers and People's Party 11 which advocate, in their words, "armed self defense," and how come we print things telling people about firearms?

We do it because to us it seems necessary. We don't do it because we dig guns and bombs. We aren't pyromaniacs. A gun is a frightening and terrible thing, and there's no doubt that we'd all be better off if we were

from the collective...

Why We're So "Heavy"

still throwing rocks at each other. But guns are real. They exist. And they're being used all over the world to stop people like us who would rather make love than war.

Today we are sadder and wiser than we were a few years ago. Then we believed that if we could just show people the truth, they would act in a rational and loving way. We don't believe that any more. People who are raised on fear and deception don't recognize trust and honesty even when they see it with their own eyes. I'm sorry, they just don't.

So our task is to reach their children, help them to understand before they are so irrevocably perverted by this system — and to reach as many of their parents as will still listen (and there are many). But in the meantime we have to defend ourselves. We have to prevent their taking us one by one, because we are the hope for the future (all extremists believe that, you know). The nightriders don't give you a chance to reason. They strike and are gone, and most of the time you never see them.

In white communities, most of us still have little to fear from the police, except for an occasional dope bust. That may be changing. Statutes like the new "no-knock" provision, and continued calls for "law and order" ("Stop bugging us about racism and imperialism and all that nonsense; you've made your point and we've voted you down, now shut up.") may increasingly reduce those constitutional protections we have enjoyed for so long. In communities of racial minorities the Constitution has never been much more than a nice idea. The ghettos and barrios and reservations of Amerika have always been occupied territories, and "picking up the gun" is only a last response to centuries of oppression and accumulated indignities.

We're not on a violence trip. They're on a violence trip. Add up the casualties. Compare the "offed pigs" to the persons (usually relegated to the back pages of the papers, if mentioned at all) fatally injured by a "fall" while in the custody of police officers, the "suspects" who are shot while "attempting to escape." How many police were killed in Houston this

year? One. How many "suspects" were killed? The last figure we saw was just under 30, most of whom were black. Compare the burned out liquor stores and the bombed ROTC buildings to the incinerated villages of Vietnam, the rat-eaten tenements of Harlem, the wasted lives of 90 percent of all the people in this country who aren't white.

Non-violence is a beautiful idea. But it makes the assumption that the person you're dealing with can distinguish between right and wrong. They can't. Their heads are too fucked over by too many bad games for too long. If all you want to do is sell bell-bottoms and smoke a little dope, maybe they won't come down on you too hard. But if you're really serious about this idea of making a just and free society for everyone, look out. They're scared, and they'll try to stop you any way they can. Peacefully and legally if they are able. Violently and illegally if they have to. That's not paranoia. That's what's happening every day.

As for bombings and such, it would certainly require some stretching of definitions to describe these as "defensive" actions. We don't know anyone who advocates such activities, for obvious reasons. At the same time, however, it's difficult to muster much enthusiasm for criticizing the burning of an ROTC building. A building used to train officers to commit genocide against the Vietnamese (or whatever people need "saving" next). It's similarly difficult to get too upset about the bombing of an international corporation, whose daily business is to see that Amerikan interests are protected all over the world. It isn't often that Amerikan interests coincide with those of more than a few rich citizens of any other particular country.

We're not saying that everyone should grab a gun and take to the streets. At least not yet. We're setting out two very real situations (not always distinctly different) and saying that this is the only way we have found to deal with them. One is the situation that some of us (mostly white) are having our homes shot up, our offices and cars firebombed and robbed. We are in actual and constant

Cont. on 2

Aha, struck a nerve

Folks Hassled In Houston Town

Some people in Houston are getting uptight at the way things are coming together. The Space City! office has been getting shot by persons (more or less) unknown, and the John Brown Revolutionary League (JBRL) has been hit hard with busts.

The Space City! office, long a target for night riders and terrorists, is being shot at with frightening regularity (three times in three weeks

following Carl Hamptons death). Every time the terrorists have struck, people were sitting on the porch in front of the office. A lot of eyes start rolling now when cars go by at night with their headlights off.

JBRL, on the other hand, has received a lot of hassles from the boys in blue. The two most recent busts are a good example of the kind of "nuisance" busts they are getting hit with. Three JBRL members on their way to the opening of "Of Our Own" were stopped by police on the corner of Fairview and Montrose. Seems the cops were uptight about some leaflets that had been posted on buildings and telephone poles recently. The JBRL members had some leaflets with them to hand out at the concert. Spying the leaflets, one of Houston's finest cried "Aha, caught you red handed." The cops had not seen them actually posting the leaflets, nor did the people have any tape to post the leaflets

with. The cops were unimpressed however, and bail was set at \$50 each for "posting handbills."

The other bust happened on Friday night, Aug. 28. Two JBRL members were stopped while driving in their car through the Montrose area. Details are sparse, as the police aren't talking and the two JBRL people are being held on a charge of malicious mischief (a felony charge, apparently). Bail has been set at \$1,000 each. The whole story will be available when the money has been raised to free them. Anyone who can help with the defense fund can write to JBRL, P.O. Box 4054, Houston 77014.

Repression is nothing new in our fair city, and it is bound to hit hardest on those the police and the right wing feel are most effective. They always fail to realize that we can not be stopped, and Space City! and JBRL are here to stay.

Houston High Schools

CHICANOS ON STRIKE

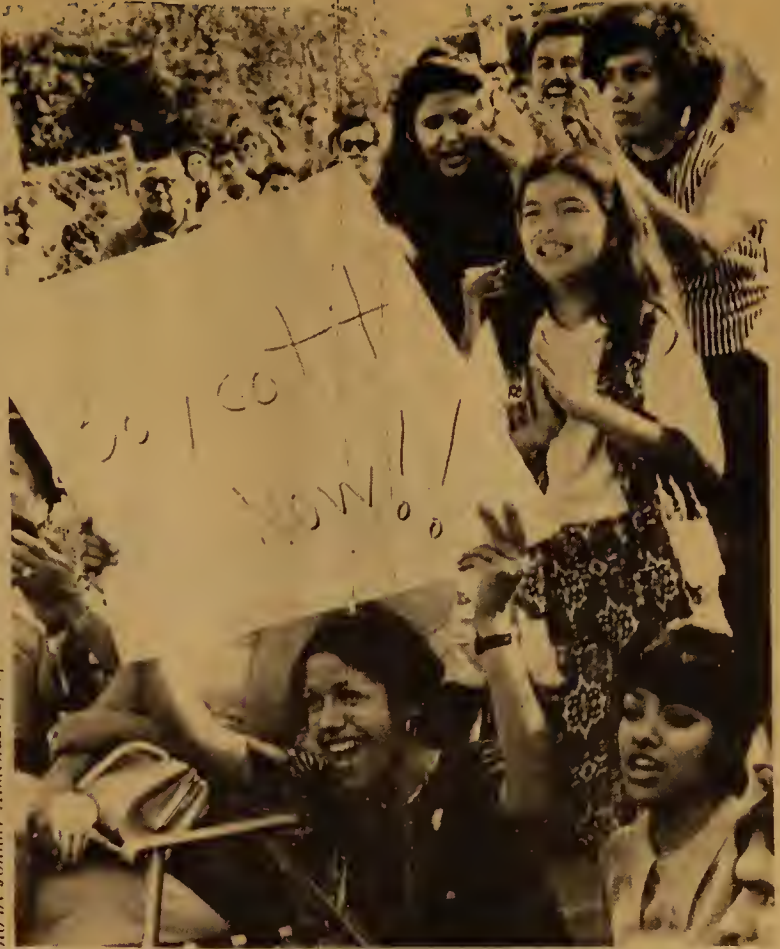
Perhaps the strongest movement in protest of the Houston school district's floundering attempts at desegregation — even stronger than the right-wing fear of race-mixing, under the guise of fighting the waste of tax money by cross-town bussing of students — is brewing in Chicano barrios on the north and east side. The dailies announced in banner headlines this week that 3,500 Mexican-American students are boycotting public schools, protesting the school pairing plan announced by the school board two weeks ago.

The boycott movement began after a meeting between the Chicano community and the school board on Thursday, Aug. 27. Chicano spokesmen presented four demands: substantial Chicano representation on the court integration committee; representation on the HISD integration committee; a legal appeal by HISD of the court-ordered pairing plan; and recognition of Mexican-Americans as a legal ethnic minority. The school board hemmed and hawed about the first three demands, board member George Oser flatly refused the fourth, board president Robbins walked out of the meeting, and the angry Chicanos called the boycott.

Since that time the Mexican-American Education Council (MAEC) has held rallies at churches and parks to explain the reason for the boycott and to build support for Huelga Schools ("strike schools") for Chicano students who are boycotting. There are eleven locations for these huelga schools, mostly churches and community centers, and registration was underway as Space City! went to press.

The most glaring reason for the boycott is that, because Chicanos are considered "whites" by the court, the desegregation plan pairs schools which are largely black and Chicano, leaving most lily white schools basically unchanged in ethnic composition. We asked Houston MAYO to write a discussion of the boycott and the reason for it.

Photo by Johnny Alendarez/Papel Chicano



Chicano rally at St. Philip of Jesus Church on Sunday, Aug. 31.

MAYO, ON BOYCOTT...

A couple of years ago the right white Americans in Houston were faced with a crisis. The dullards supported by the Committee for a Sound American Education (CASE), who formed the conservative majority of the Houston school board, could not figure out how to integrate HISD schools without mixing blacks and whites.

HISD schools are located in the middle of racially segregated neighborhoods for the most part, and integration would require transporting students some distance on HISD busses. It looked as if American court orders would be enforced twenty years too late. CASE thinking is over twenty years behind the times and the problem proved too much for them.

A school board majority of four Citizens for Good Schools (CGS) was elected last year. These sophisticated liberals knew of a way to "integrate" without sending whites to school with blacks. They simply declared chicanos "white" for the purpose of integration and drew zoning lines encompassing black and Chicano neighborhoods. Black and Chicano schools were paired to achieve a higher degree of integration. White-black race mixing was kept at a minimum. The school board rested.

All was not well however. Chicanos know they aren't white. They can tell by looking in a mirror. They have Spanish surnames and speak Spanish. They know they are somehow different from the other "whites" when they apply for a job or when they look at statistical tables of education and income levels of people with Spanish surnames.

Even though they aren't white, Chicanos are human and intelligent. They also have pride in themselves and enough courage not to let this great whitewash game be run on them. A court suit is being pressed to force HISD to recognize Chicanos as a separate minority as has been done in other federal courts (most recently, in Corpus Christi). Meanwhile, freedom schools are being set up. These schools, located in neighborhood centers in all barrios, will be superior in many ways to HISD schools. In addition to the traditional academic subjects, Chicanos will be taught their history and culture. The students will learn that Chicanos are a people of great accomplishment and potential, not low-life beings which is what HISD schools run down.

Volunteer teachers, both certified and those without academic credentials, are needed. It is not necessary to be a Chicano to teach in a neighborhood center; the only requirement is an interest in your fellow human being. School supplies and food are also needed. The school lunch is the best meal many of the students can get.

The HISD schools were boycotted opening day and the boycott was extremely successful, especially in the elementary schools. The boycott will continue until justice is done. Chicanos have no objection to attending school with blacks. All progressive Chicanos realize they must work in accord with blacks and progressive whites to establish a humane society based on respect of all people. People interested in contributing to the huelga schools in any way may contact Lionel Castillo, Chairman of the Mexican-American Education Council, at 224-5461.

VENCEREMOS!
— Houston MAYO

Swann Ice House

Armed Racism in the Bottoms

Young black people in one of Houston's most oppressed slums were radicalized last week by a rich white landowner and his gun. After the arrest of some 25 - 30 blacks in Swiny Park on Aug. 25, things have cooled down in the Bottoms, just north of downtown. But spokesmen say that the situation is far from settled, and that more [extreme tactics] are planned. Following is a resume of three days of the struggle:

The Afro-American Youth Organization met on Aug. 25 and decided to picket the Swann Ice House at 418 Jensen because of mistreatment of small children. The Swann Ice House sells groceries, beer, candy, etc. as well as ice. There is also a juke box there, making the place sort of a hangout.

The issue which inspired the picketing was the practice at Swann's of "hiring" eight to 11 year old black children to work in the ice plant and paying them 50 cents per day, or sometimes just a pint of ice cream. Mr. Swann, the owner, and some of his white employees had occasionally brandished guns when they chased out children who were listening to records.

Several persons from the club began picketing outside Swann's Tuesday morning Aug. 25 at about 10 a.m.

At 5:30 p.m., 19 year old community resident Joe Johnson was there with his mother. One of the Swann employees singled out Mrs. Johnson saying she was responsible for "all this," saying, "I'm going to train you." He swung at Joe, and Joe hit the man in the stomach, knocking him back.

Someone called the police; as the police arrived, a crowd gathered. Mr. Swann soon drove up in his Cadillac, driving rapidly through the crowd and "chasing" kids. He got out of his car waving a carbine around, pointing it at the youngsters.

13 year old Josephine Canal tried to get out of his way and he pushed her off the sidewalk into the street, followed her up against a car, and cracked her in the ribs with the butt of the gun. Two officers, badge numbers 1877 and 2104, were watching as this occurred.

Finally, after Mr. Swann hit the girl, the officers took the gun away from him, unloaded it, and told him to cool down. Joe said they gave the gun back to Mr. Swann about 40 minutes later. He also said every youngster in the community is familiar with this particular gun, having seen it many times.

At about 11 p.m. 60 young people and a few adults went to Swiny Park near the recreation building and were talking about what they would do the next day. Suddenly, at 11:45, as the meeting was breaking up, several police cars and paddy wagons raced into the park and drove right into the group. At least one person was nearly run over as they scrambled to get out of the way. A police helicopter hovered over the area and near panic occurred. Officers in police car 5601 shouted as they drove in the park, "Get your black asses home!"

From 40 to 60 officers, having surrounded the crowd, then arrested 25 to 30 of the younger protesters for "wandering in the streets", literally throwing and kicking them into the paddy wagon.

According to Rev. Ed Treim, who was in the area part of the evening, and at the police station between 2 and 3 a.m. that morning, a Sergeant Ford was in charge of the assault of the kids in the park. At about 12:30 a.m. Joe Johnson, Mrs. Johnson, and Mrs. Rebecca Howard went down to Juvenile Hall. Rev. Treim came shortly thereafter. Finally, all of those arrested were released without charges.

The Club continued the picket line for the rest of the week. On Thursday, Aug. 27, while a Mexican-American woman was patronizing Swann's, one of the windows in her car was broken. She accused the group of about 50 blacks watching the pickets of vandalism, singling out one black woman in particular and beating her. Three black males came to her aid.

Swann rushed from his store, joined the scuffle and got hit on the side of the head. He then pulled his gun and fired three shots at the crowd from the middle of the street. One bullet narrowly missed a 13 year old girl. The crowd fled.

The police approached, but did not take Swann's gun. They explained to on-lookers that a man has a right to protect his property. Blair Justice and other representatives from the mayor's office arrived, and a community meeting was proposed in Swann's Ice House.

"So he'll get another chance to shoot us?" cried the picketers. "What are we gonna talk to him about anyway?" The meeting didn't happen.

At 8 p.m. Swann was finally taken to police headquarters, followed by his chauffeured Cadillac. Surprisingly, he was arrested for his role in the Tuesday night incident rather than the shooting on Thursday. Swann was not booked, however, and he was released immediately after arriving at the station.

Woman Suffrage Revisited

"THE VOTE (HEE HEE) SHE THINKS THAT'S POWER!"

by Victoria Smith

Women all over the country marched, rallied and held teach-ins Aug. 26 in observance of the fiftieth anniversary of the passage of the Nineteenth Amendment, which gave American women the vote.

In Houston, the local chapter of the National Organization for Women (NOW) held an equal employment conference and a dinner Aug. 22 and a rally on the steps of the Federal Building Aug. 26.

The Harriet Tubman Brigade, a newly-formed group of white radical women, appeared at the NOW events, presenting guerilla theater dramatizations that called attention to some of the errors of the women's suffrage movement.

The noon rally on Aug. 26 drew a crowd of about 300, made up largely of sympathetic or neutral women, some male supporters and the usual sprinkling of sniggering men.

The rally opened with a picket line, composed mostly of white women, but including some Wel-

fare mothers whose placards reflected their own needs as women, needs such as a school clothing allowance from the Welfare Department.

NOW members Eve Sorel and Sally Hacker spoke to the crowd about the oppression of women, past and present. They also read selections from Suffragist speeches and documents, including the Declaration of Sentiments. Gertrude Barnstone, former Houston school board member, discussed the demands that NOW has adopted nationally.

Yolanda Birdwell, spokeswoman for the Mexican-American Youth Organization (MAYO), spoke last. She affirmed her support for the NOW demands, but said that because of the injustices perpetrated on the poor and oppressed people of Amerika, she felt that more drastic measures had to be taken.

She told of her personal transformation after the police assassination of People's Party 11 chairman Carl Hampton on July 26 and said she now feels it necessary to pick up the gun. She predicted that many of the women at the rally will someday come to see Amerikan injustice as she does, and that they too will pick up the gun.

Then, the Harriet Tubman Brigade presented a guerilla theater skit on the Suffrage movement, complete with costumes and props.

Margaret Scribner of the Brigade announced the group as the Harriet Tubman Players Plus One, the Plus One being a sympathetic brother who played the role of the sliney villianous dirty capitalist.

The other characters were a black slave, an Italian immigrant and a white middle-class abolitionist, all women.

The little drama was well received by the crowd at the federal building, who vehemently hissed and booed the capitalist and cheered the heroines.

The Harriet Tubman Brigade, of which all Space City! women are members, is made up of white, progressive women. Many consider themselves revolutionaries. The group feels that it is most important for white women to support and ally with black and brown women and to do this we must fight white supremacy.

White women can't even think of liberation unless all people are free. "If one of us is in bondage, all of us are."

On To The Men's Grill

The rally at the federal building was followed by a march to Foley's where women invaded the Men's Grill.

Foley's management cleverly welcomed the women, although some of the male clientele seemed a bit discomfited by the action. Most of the women purchased only coffee, because of the Black Coalition's boycott of downtown stores. (The selective buying campaign was initiated after the death of Carl Hampton.)

Later that evening, the Harriet Tubman Players
Cont. on 22



Harriet Tubman Brigade presents guerrilla theater at N.O.W. rally in front of the Federal Building on August 26. Photo by Lilhan Ceruana.

The Harriet Tubman Players Plus One presents "Tales of the Suffrage Movement."

The skit opens in 1836 with the beginning of the abolitionist movement. The white abolitionist woman insists that her "sisters are in bondage" and that "we demand their freedom." But the dirty capitalist keeps telling her to get back to her kitchen, that women shouldn't speak in public.

The black slave and the Italian working woman present their demands: freedom and land, better working conditions, an end to child labor. At first, the abolitionist is sympathetic, declaring that "if one of us is in bondage, all of us are." But as the Nineteenth Century progresses, her struggle develops into one for the vote and the vote alone, to the great glee of the capitalist. "The vote, hee, hee, she thinks that's power," he snickers to the audience. "Yes, dear, the vote, the vote, ask for that."

But the slave and the worker are skeptical about the value of suffrage. So gradually, a schism develops between them and the white woman, as the capitalist helps her to build a wall of red, white and blue blocks between her and her sisters.

Few people are aware that even such notable female Suffragists as Elizabeth Cady Stanton used very elitist arguments to win the vote. Mrs. Stanton, in her later years, decided that educational requirements would be necessary for suffrage, to eliminate the "depraved and ignorant" vote of the less educated.

The ideas presented in the skit were periodically documented by readings from leading suffragists, who went so far as to argue that if white middle class women had the vote they could outnumber the combined vote of both black men and women, thus helping to preserve white supremacy, particularly in the South.

So finally the wall is built, with the capitalist, the white abolitionist and the Italian immigrant (who has been bought off with promises of shorter working hours and better pay) on one side and the black woman on the other.

The Nineteenth Amendment is passed in 1920, and the vote is won. The white woman, walking arm in arm with the capitalist, sighs, "Isn't it grand! I'm a first-class citizen now." The black

woman replies, "Some first-class, ha. You may have the vote, but where's your equality and power?"

This sets off a chain of events in which the white middle-class woman realizes that her struggle has been co-opted by the capitalist, that she is still oppressed, that she has nothing in common with the capitalist and that her real solidarity must lie with her poor and working sisters.

The capitalist cringes in terror as the women rapidly tear down the wall and re-build it between them and the capitalist.

The white woman says, "Well, I always thought that things would change once we got the vote, but things don't seem to be getting any better." Her black sister replies, "And they're not going to get any better, as long as we're divided -- as long as he's around," pointing to the capitalist.

The skit ends in 1970 with the women clasping hands saying, "We'll never be divided again. Our strength is in our solidarity."



TUPAMAROS



The Tupamaros, an underground urban guerrilla organization in Uruguay, recently made national headlines by their capture and execution of Dan Mitrione, who was employed by the United States Agency for International Development (AID) as a "Public Safety Advisor" to help the Uruguayan government put down a popular rebellion. This action immediately followed the pignapping of the judge responsible for trying most of the captured Tupamaros. A long communique was received stating he will be freed after a "long chat."

The level of struggle has continued to rise this year. Around the beginning of July, the Tupamaros sent a letter to the police asking them to refuse to accept orders from their superiors. The letter was headed by a phrase from the writings of Jose Artigas, a national independence hero in Uruguay: "Among ourselves we do not want wolves in sheep's clothing, why, therefore, make us wage a more furious war? He who will be the enemy, declare yourself, and we will know to oppose arms with arms and men with men. Justice demands the punishment of the guilty and the rewards to the virtuous."

This letter seems to have set off tremendous conflict within the police, resulting in constant meetings and discussions. Made public at the same time were the contents of a letter the Tupamaros sent to the lawyer who is defending the police who have already rebelled. The letter said:

Doctor Carrace Hernandez:

Since learning of your actions in defense of a group of officers who are demanding that the police institute not be used for ends other than those specified, we ask that you make known to those officers the following declarations —

1. Concerning the attempted assassination of the agent Nelson Sosa, who was serving in the business district, the MLN wishes to explain that no member of this organization committed that attack. As we have shown many times, our fight is not against the modest police functionary who honestly performs his duty.
2. Without doubt, in recent times, and for causes alien to their desires, the police functionaries have not only had to perform their duties, but they have also had to tarnish their uniforms in all the attacks on freedom, the tortures and the murders decreed by the government of Pacheco. Unfortunately, those who promote these policies are hidden away while those who execute it and are in the streets defending it are the police functionaries.
3. For this reason, we have arrived at the firm conclusion that we are not able to overthrow this regime without systematically attacking at

her defense, the forces of the police (and army and navy) which defend this system and execute her policies. We, therefore, from this point make ourselves responsible for the attacks against police functionaries. We are conscious that this strategy of attack on officers who are not our true enemies may be unjust, but we do not see how to make a regime collapse without attacking those who defend it.

In this moment in which we have achieved the greatest development and have the best offensive tools in order to succeed in this strategy, we are determined to have a truce of 15 days in any type of attack on the repressive forces, hoping that your members will think over and understand what their true patriotic duty is, since indications already exist that they are doing just this.

Because we trust that with many of those who today, paradoxically, we are confronting, tomorrow we will be able to march together in a revolutionary gesture for the liberation of our beloved Uruguay.

This spring, the Tupamaros attacked a naval base and armory in a perfectly planned action resulting in the confiscation of over 700 weapons, with no Tupamaros captured. In celebration of International Women's Day, they freed 13 of their sisters from prison.

It is actions like these which have made the Tupamaros internationally known. The battle which they are waging in Uruguay is a constant one. Almost everyday something happens — within the past few years they have expropriated over a million dollars from banks, they have ripped off hundreds if not thousands of arms from the military and police and, most spectacularly, an action which they are renowned for, has been the appropriation of government, corporate and personal documents which have revealed the extent corruption exists in the Pacheco government. These documents have consequently been delivered to the media and widely publicized — this is an important part of every bank robbery.

They have, at all times, tried to avoid the death or injury of anyone not directly involved in the pig establishment. At the same time, they have always tried to make clear exactly who the real enemy is. One of the most important aspects of their actions has been the way in which they have related to mass struggles which are taking place at the same time. In this way they have gotten a tremendous amount of sympathy from a large portion of the population. Kidnappings usually tie in with a strike, the money from bank rip-offs go to the most oppressed sectors and their com-

muniques are written in a way that everyone can relate to. They have no disdain for the people but are rather part of them and see themselves as working with them.

This document adds that the Tupamaros actions against the police recently culminated in the disarming of a member of the Republican Guard. After explaining their politics and saying that their struggle was against the chiefs and the oligarchy, and not him, his life was spared. The guard returned to his station where he told everyone there what had happened. After much discussion, the officers resolved that they were not in agreement with the methods which the government used, like the machine gunning of two unarmed Tupamaros who had their hands in the air, and decided to refuse to go out in the streets to continue that kind of a fascism.

This action immediately received the sanction of all the officers in the Republican Guard and led to the mass insubordination of city officers, firemen, intelligence and political police who fucked up the minister of the Interior for several hours by just refusing to do certain administrative shit like give him his phone calls. The government pigs then panicked and called on the army to do something, but they refused to act against the police. The next day the police refused to go out and patrol.

All these recent events have led to a peak in terms of the mood of the country. The Tupamaros are extremely popular in Uruguay and have support in almost every segment of society: despite the fact that their name is banned in the press, they have become popular heroes. This situation, of course, has been a real bummer for the government with the Defense Minister recently saying, "We are at War."

Theory and Practice

The structure of the Tupamaros is a classic cell structure. Each cell consists of four or five people and functions independently. The people within the cells are known to each other by their war names only, which is purely a security measure. The cells are coordinated by leaders — all of whom meet only once a year. Actions to be taken are voted on by the whole cell before approved. The cells are composed of both men and women. Each new recruit must have a sponsor who then writes a long report on the person as the first step to admittance.

Each cell is under tight discipline — there is no

The audacious Tupamaros

by Julio Hernandez

(Editor's note: In the last two years the Tupamaros have unnerved the Uruguayan government with their skill, audacity, and capacity to penetrate the inner chambers of the government. The recently executed Agency for International Development attache, Dan A. Mitrione, knew better than anybody how difficult they are to beat. As chief U.S. policy advisor in Uruguay, his specialty was weeping over exploits like the following massive arms robbery staged at the arsenal guarded by the Uruguayan Navy's crack unit. The account comes from Prensa Latina, the revolutionary news agency of Cuba.)

MONTEVIDEO, Uruguay (LNS) — Fernando Garin takes off his helmet and puts it on again. It is 1:45 a.m., May 29, and everything has been planned.

Garin is an orderly of the guard, so the sentry standing at the entrance of

the Uruguayan Navy Training Center pays no attention to this unimportant gesture.

The three men in the car, which has just taken off down Washington Street towards the center, know with certainty that the man who removed his helmet and put it on again is Fernando Garin, 23, a native of the town of Juan Lacaze and son of one of the founders of the textile syndicate.

Next to the car rises the strong wall of the military center. A hundred meters away the traffic in Montevideo's seaside avenue is heavy in spite of the hour. On the roof of the entrance gate there is another sentry. Around 60 persons — officers and sailors — sleep inside the old building.

Another guard stands in back, facing the street called Lindolfo Cuestas, and in the surroundings of the garrison 19 commandos belonging to the Tupamaros await a signal.

Now everything depends on the three revolutionaries who are in the car, and, above all, on Fernando Garin's steady nerves.

When the car stops in front of the gate, the guards become worried. Two Tupamaros get out of the automobile. "We're from the police. We need to see the officer on duty," they command with an authoritarian voice.

The guard calls the orderly. Garin comes out frowning, pretending suspicion. He goes to one side and inspects the papers of the alleged police agents. He asks them to go in.

The scene is carefully watched by other members of the Tupamaros who are hiding in the darkness of the street a hundred meters away. Before crossing the entrance gate one of the men looks rapidly above: on the roof, four meters above the ground, the sentry now at ease, puts down his R-15 rifle.

The garrison fortress is in a dock

neighborhood on the corner of Washington and Guarani streets, only two blocks away from Buenos Aires Street. Twelve blocks away stands the Plaza de la Independencia and the Presidential Palace.

An enamored couple wanders down Washington Street. As they pass by the garrison's high gray wall, one of the newly arrived "policemen" halts them.

"Identification," he demands.

(Nervous hands, signs of weakness, the boy searches in his pockets, the girl in her purse.)

"We don't have any," they say in a low voice. "We're students from the Institute Vazquez Acevedo. We can prove it."

"We'll see," answers the policeman and orders them to go into the garrison.

Meanwhile on the garrison roof, Garin walks up to the sentry and tells him he's come to substitute for him.



The Tupamaros had their beginning in these rural areas where Paul Sendic, now considered the leader of the Tupas, was successfully organizing sugar workers. In early 1963, Sendic left with some compañeros in the Socialist Party and seemed to disappear. Later that year a pile of guns were stolen from a fancy rifle club — the Tupamaros had made their debut. Twenty people went underground with the intention of preparing an army; one and one half years later, posters throughout the country proclaimed the birth of the MLN (Movimiento de Liberación Nacional — Tupamaros.)

Their first actions in 1964 were the "hunger commandos" — rip-offs of food from large firms which were later distributed to the people. In 1965, they began creating the subjective conditions necessary for revolution in Montevideo. A bomb exploded at the main Bayer (of aspirin fame) plant in Uruguay, with a note attached which read:

URUGUAYAN GUERRILLAS HAVE FOUND A NEW USE FOR BANKS.

drinking allowed and those who smoke are asked to cut down. Each member must know how to operate all kinds of weapons and explosives, how to start a car without a key and how to sabotage a police car. It seems at least to an extent that members of the group do not live "underground" lives only, but rather operate normally within the society while concealing the fact that they are Tupamaros. Of the members who have been caught, besides peasants and workers, some have been actors and writers, some students, some doctors, and some government workers (including an official of the Ministry of Foreign Relations).

The Tupamaro bases which have been discovered have been found to contain medicines and medical instruments, weapons, labs for making bombs, ammunition, license plates, false ID (also the equipment needed to make the papers — photography shops, paper, machines, etc., all stolen from police headquarters) and uniforms of every kind.

They apparently have a high level intelligence system which provides them with detailed information on the military (locations, equipment schedules, private addresses, number of men, etc), among other things. It is believed that it was the Tupamaros who furnished Che with his false Uruguayan passport.

The basic tenant of their strategy/ideology is that the acts of arming oneself, preparing for the struggle by obtaining equipment etc. generates a revolutionary consciousness, provides the basis for an organization and creates revolutionary conditions. "Revolutionary movements must prepare themselves for the armed struggle at any stage, even when the conditions for it don't exist."

The reasons they give for this are two-fold: 1) that they may be attacked by the repressive forces at any time and have to defend themselves, and 2) that each militant must have the thinking of a fighter from the beginning for, if he does not, he can only provide support for those who will carry out the revolution.

It is clear to them that armed struggle quickens the mass movement. "Nobody can doubt any longer that the smallest armed group has more chance to become a popular army than the group that limits itself to taking 'revolutionary positions.'" As is probably already clear, they are totally non-

sectarian, believing that the unity of various groups will be achieved when the struggle begins and that it is incorrect to wait for that unity to begin. The party will grow out of the struggle not vice versa.

Their strategy is now five fold, that is: 1) the creation of an armed force; 2) the creation of a consciousness in the population that only revolution can bring change; 3) the strengthening of the labor movement and finally its connection and joining with the revolutionary movement; 4) the creation of bases in the cities and in the rural areas; and 5) a joining with other Latin American movements.

This strategy is based on several objective conditions within Uruguay. The primary condition is the economic crisis which Uruguay is undergoing and her dependence on the United States, and the second and more critical condition is the high degree of unionization in every sector of the economy from civil servants to industry. It is this last condition which makes the possibility of a general strike a real one, facilitating the revolutionary struggle.

Lastly, like every revolutionary movement in the third world, the Tupamaros are aware of the possibility of U.S. intervention. They believe that this is, in no way, a reason for waiting — for one, they point out the example of Cuba and secondly, if the U.S. did intervene, they feel that it would be an immediate setback militarily but would, in the end, hasten the revolution and be a political advance by precipitating "two, three, many Vietnams."

To understand the Tupamaros and their strategic development, it is necessary to know a few basic things about Uruguay. The total population is 2.7 million people — about one fourth that of New York City. More than one half of these people live in Montevideo, with about 50% of the middle class. The rest of the people are mainly from the industrial proletariat and then the peasants, who are the most exploited. Uruguay is primarily an agricultural country with about 50% of the good land owned by about 3% of the people. This results in very little development in agriculture and leaves the majority of the people in the rural areas very poor. The economy stagnates, the government gets in debt, and the United States, through AID or IMF, is in to "help out." Inflation and a mandatory freeze on wages and prices have proved very important in organizing the middle class as well as the working class.

"Death to Vietnam's Yankee assassins, the assassins' intervention in Vietnam must be answered by the union of all oppressed people. The common enemy must be crushed. Bayer, a Nazi enterprise, provides gas for the gringos' intervention. Viva Vietnam. Viva la Revolution." — Tupamaros.

The Tupamaros had a couple of bad years in 1967 - 1968. They suffered several unplanned encounters with the police, and a few of their bases were discovered, resulting in the loss of arms and medicine. All leftist groups were banned, Emergency Laws (fascist repressive measures) enforced and censorship of newspapers initiated. At this time, in response to the repression, the Tupamaros began offensive actions and an underground was established.

Since that time, the Tupamaros have carried out numerous revolutionary actions. In July of 1967, minutes before President Pacheco was to have addressed the nation, the Tupas invaded the radio station, overpowered the guards, placed bombs in strategic places, and left, all within five minutes. No one was hurt, and only pamphlets explaining the action were found at the scene. The following month, they kidnapped the president of the Uruguay utilities and telephone company, (last year voted the most hated man in Uruguay). He was released after being detained for several days, stoned on sodium pentathol (truth serum).

The Tupamaros celebrated New Year's Day, 1969, by recovering from the Police Court all the arms which had been taken from them in the past two years. In February, they ripped off the Casino at Punta del Este, taking \$220,000, part of which was later returned to pay the worker's salaries.

When Rockefeller visited Uruguay, they set fire to GM causing \$1 million damage, and invaded the radio station to broadcast a message calling Rocky the emissary of imperialism.

In July of 1969, a bomb destroyed the new electronic computer and records of the Banco Commercial. The computer had centralized the accounting for all bank agencies, and cost \$500,000.

The last action of 1969 was the take-over of the town, Pando. The MLN attacked the police and fire departments, seized all the money in four banks and cut communications.

condensed from the Liberated Guardian.

rip off an arsenal!

There seems to be too much activity this morning, though, and the sentry feels that something is not working right; it can be observed in his indecision.

But Garin strikes the guard on the stomach with his Colt .45 and takes the rifle.

By now, the "policemen" and the two "students" surround the sentry at the entrance gate. From above, Garin is pointing a rifle at him.

When Garin and the two Tupamaros disguised as policemen enter the military establishment, the corporal calls the officer on duty. He doesn't suspect anything and it doesn't occur to him to ring the alarm which would go off in the dormitories. The officer and the corporal are quickly overpowered and tied up.

Uruguayan sailors wear a special poncho which can easily be exchanged;

two Tupamaros slip into the ponchos and take over the guard. From outside, the Navy Training Center looks just the same as on any other night.

Seventeen more Tupamaro commandos are let into the garrison courtyard. They take over the building in which 30 sailors are sleeping — and the infirmary, the diningroom, the recruiting office, the officers' rooms, the artillery section. . .

The startled sailors are lined up in the central patio, most of them still in under-clothes. There is tension among the Tupamaros because the keys to the cells don't show up. Twenty minutes later the cells are opened and the sailors are locked up.

A truck enters through the entrance gate and parks in the middle of the patio. The commandos empty the arsenal and gather up the arms left in the dormitories. A total of 300 rifles, two .30 calibre machine guns, 60,000 bullets, 150 Colt .45 calibre pistols,

several sub-machine guns, and six R-15 rifles used by the Americans in Vietnam plus 75 powerful grenades also used in Indochina.

Just at this moment, two sailors belonging to the garrison arrive at the entrance, greet the disguised Tupamaros and go on in. But the commandos have prepared for this kind of an emergency and a special trap controls them as they enter.

At 3:30 a.m. the truck carrying the arsenal and the commandos pulls out of the garrison unnoticed, leaving six Tupamaros behind. All the telephone wires have been cut from the beginning. The garrison is completely quiet; only the traffic on the nearby avenue can be heard.

Garin leaves a letter explaining how he could no longer endure seeing the tortures inflicted on the workers of "Usinas y telefonos del Estado" who were arrested during a strike.

At 4:15 a.m. the remaining Tupamaros depart from the garrison and drive out of the area in a number of cars left parked in the vicinity.

One of the remaining commandos quietly raised the Tupamaro flag, takes photographs of the jailed officers and sailors, of the flag and the revolutionary slogans written on the walls.

Quite some time passes until a group of Navy officers manages to open up their locks, and run to warn the Army Intelligence Service, located two blocks away.

Agents and Navy forces begin to mobilize, but only the Tupamaro flag remains in the Training Center. Early in the morning of the 29th, the President, the Minister of Defense, and high military chiefs begin an emergency meeting.

Shoot Back!

Since an unreliable weapon is in many ways worse than no weapon at all in a self defense situation, you should try to buy guns in new or near new condition. Sometimes, however, you can get very good buys if you know what to look for in buying older, used guns. The best sources are dealers, classified ads, and gun shows. In Texas, you don't have to register a gun bought from a private party.

Here are some tips:

1. Check for barrel wear: On bolt action rifles, you can take out the bolt and look down the barrel; on other guns, open the bolt or slide, and leave in open position. Put a small piece of white paper on the face of the bolt, and look down the barrel from the muzzle end. The white paper will reflect enough light to enable you to see the barrel well. In a new barrel, the rifling is perfectly sharp and shiny. In a used barrel, there may be pitting and corrosion, and the rifling may not be sharp. If a rifle to be used for accurate long distance shooting has a worn barrel, it is not good, but in a handgun a little wear may be acceptable, although the gun should be cheaper because of it.

2. Check external finish: condition of wood stock, etc. Usually a gun well cared for on the outside will be in fine shape on the inside. Check to make sure that everything works: safeties, trigger and firing pin, slides on automatic pistols, cylinder release catch on revolver, etc.

3. Take a look at the hole through which the firing pin protrudes. If it is oval, or out of round, this indicates a lot of wear.

4. When buying a military rifle, check the serial number on the bolt and on the gun itself — these should match. If they don't, the gun does not have its original bolt, and the clearance between closed bolt and cartridge head, called "headspace" may be too large or small.

5. Look out for firearms produced under German occupation or in Japan in 1944-45. Quality began to deteriorate greatly late in the war. One 1944 Radom pistol we tried would jam on every eight cartridge. (All such European guns have Nazi swastika stamps and the year of manufacture stamped on them). They will also have a very rough external finish.

6. In the case of an automatic pistol, try to buy one in near new condition, since reliability is critical. Most feeding problems are due to a faulty magazine, so check the lips at the top of the magazine, to make sure they are not bent, damaged, etc. Try if you can to work some cartridges through the action.

7. When looking at a revolver, check the clearance between cylinder and barrel, and check the amount of play when you push the cylinder forward and backward, and when you try to rotate it. Some clearance and play is normal, but it should not be excessive. Also, look at the front of the cylinder — dark eroded rings around the chambers are a sign of much wear.

Check also the "cylinder crane," the piece to which the cylinder is attached, and which rotates out with the cylinder. This should fit well to the frame of the gun, with no play.



Up to now we have not mentioned the little .22 caliber rimfire cartridge, which accounts for half the ammo sold in the U.S. .22 rimfire cartridges are very cheap — about 1½ cents each. They are not reloadable. They don't have enough power to be a good self defense weapon, but they are very useful for people who are learning how to shoot. You can buy a good Winchester bolt action .22 for \$23, and it is a good gun on which to learn rifle marksmanship. The .22 is especially useful in teaching handgun shooting, because you have to use up a lot of ammunition, and .22 shells are cheap.

The long rifle cartridge, with hollow point bullet, while not nearly up to the level of handgun cartridges discussed here, does have 120 footpounds of energy and considerably more stopping power than small automatic pistol calibers such as the .25 ACP. A collective or group of friends would do well to have a .22 rifle or handgun for practice.

The articles on these two pages are part of a new Space City! series on self-defense (armed and otherwise). The first installment in the series appeared two issues ago.

We believe strongly in the right of self-defense. (For a rap about some of our feelings about violence and the movement, see the Letter from the Collective on page two of this issue.) We are not advocating that everyone go out tomorrow and buy a gun. But more and more people are making that decision — which is their constitutional right — and we believe that necessary information about gun know-how should be made available to them.

Most of the material will be taken from a pamphlet titled Firearms and Self Defense published by the International Liberation School. It is a concise, informative pamphlet covering many aspects of firearms. It covers such things as ballistics, reloading, safety, how to shoot, cleaning and gun laws. It of course informs the reader of the different types of rifles, shotguns and handguns and simply explains the best brands to buy and why.

Space City! won't be reprinting the entire pamphlet due to lack of space but you can obtain your copy by sending 50 cents (or thereabouts) and your return address to Guerilla Lyman Padde c/o Space City! 1217 Wichita. (If you are thinking about obtaining a gun and aren't sure what is the best kind to get, it is highly recommended that you read this pamphlet.)

September 4

September 11

September 18

September 25

October 2

October 9

October 16

October 23

October 30

November 6

November 13

November 20

December 4

December 11

December 18

Diabolique

Le Jeur Su Leve

Major Barbara

Playboy of the Western World

Kanal

Le Guerre est Finie

Eclipse

Dear John

Look Back in Anger

Mayerling

Three Penny Opera

The Hawks and the Sparrows

Beat the Devil

Hunting Scenes From Lower Bavaria

The Shameless Old Lady

UNIVERSITY of HOUSTON FILM SERIES

8 p.m.

Fridays

Library Aud.

Fight Back!

By Randall Patrick McMurphy
black belt in karate

When you're first being hassled in the street, examine the situation, weigh the odds and try to figure how you'll be least harmed.

If you can't walk away from the situation, try to make a quick decision as to your course of action.

If your assailant wants to abuse you verbally, let him, while his main interest lies in rapping. You can try the scared approach by trying to convince him how much you abhor violence and how sorry you are for whatever real or imagined transgression against his ego that brought on the situation. Then, hit him when you find your opportunity.

This tactic serves two purposes: first, it reinforces your assailant's conviction of how easy it's going to be for him to kick your ass, building up his false confidence; second, when you do hit him he'll probably be so stunned that you'll have gained valuable time to follow up with a series of blows and finish him off.

Another valuable sneak attack is not to say anything, but just to hit him while he's talking. Or better yet, move into him as soon as you pick up bad vibes.

Whichever tactic you decide to use,



remember these basic rules when dealing with an assailant on the street.

1. Don't let your opponent strike first. Try to keep him at least four feet away from you until you are ready to handle him.
2. Use your feet as well as your hands. A kick can be more effective than a punch and it is harder to block.
3. Aim for areas like the ribs, stomach, groin, shins and ankles. Blows to these areas are harder to block.
4. Don't punch or kick wildly. Select a target and make each blow count.

Don't waste an attack or leave yourself open by needlessly missing your target. When initiating an attack, be sure to keep your eye on the target. Good eye-to-hand target coordination is almost as valuable as initiating the first blow.

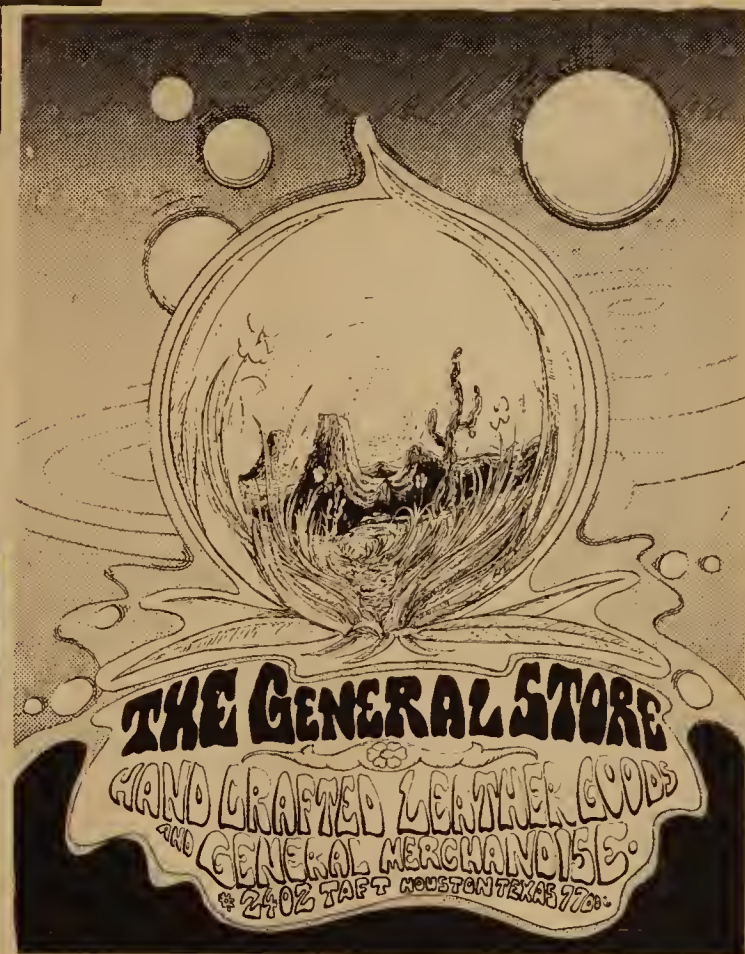
Generally disregard the head and groin as targets for the first blow, unless you've had considerable experience as a streetfighter or martial artist. Most people, regardless of training or experience, will instinctively block their groin or head. So instead of wasting a blow, aim for a target where the blow will have equal effect, with less chance of being blocked.

Some valuable targets are the sternum, solar plexus, the ribs (try to avoid the stomach, as most people have sufficient muscle tissue to absorb a fair blow), kidneys, pelvic area, inner thigh, knee, shin, ankle and instep. If you're fortunate enough to get behind your assailant, definitely try for the neck, anywhere along the spinal column, under the shoulder blades or under the armpit.

Once you have a target in mind, try to stick to it. Don't aim directly at the surface area of your target, but six

inches into the specific area. For instance, think in terms of driving the sternum up against the backbone. This also holds true with your follow-up blows.

One last thing to consider is that once you have committed yourself to a fight, make sure that your opponent is in no condition to harm you any further (I'll cover the legal implications in a later issue.) There's no sense in successfully defending yourself only to have your assailant recover from the fight and bust your head like he wanted to do in the first place.



Rice University's

CINEMA-REVOLUTION-AMERICAN DREAM

We invite any local films to be shown at 7:30 pm.
Please call 522-7997 Thursday of the showing.

FRIDAY NIGHT SERIES

September 4

RULES OF THE GAME (Jean Renoir)
PANTHER PANCHALI (Ray)

September 11

STRIKE (Eisenstein)
THE PASSION OF JOAN OF ARC (Dreyer)

September 18

L'IMMORTELLE (Robbe-Grillet)
DIARY OF A COUNTRY PRIEST (Bresson)

September 25

MASCULIN - FEMININ (Godard)
LE JOLI MAI (Marker)

October 2

THE BANDITS OF ORGOSOLO (de Seta)
MAN OF ARAN (Flaherty)

October 9

ZERO FOR CONDUCT (Vigo)
CITIZEN KANE (Welles)
MARCH OF TIME NEWSREEL

October 16

L'ATALANTE (Vigo)
WAGES OF FEAR (Clouzot)

October 23

IL GRIDO (Antonioni)

October 30

to be announced

November 6

NIGHT MAIL (Watt and Wright)
THE RIVER (Lorentz)
THE THINGS I CANNOT CHANGE (Ballentine)
LONELY BOY (Canadian Film Board)
SONG OF CEYLON (Wright)

November 13

SNOW
THE MOONTRAP (Brault)
THE NEW BREED (Leacock)
THREE DOMESTICS (Marshall)

November 20

NANOOK OF THE NORTH (Flaherty)
JAGUAR (Rouch)

December 4

RED AND WHITE (Jansco)

SATURDAY NIGHT SERIES

September 5

WAR ISHELL (Robert Nelson)
THE SOUTHERNER (Jean Renoir)

September 12

MOTHLIGHT (Stan Brakhage)
DESISTFILM (Stan Brakhage)
BATTLE OF ALGIERS (Gillot Pontecorvo)

September 19

ANSELMO (Chick Strand)
CHINESE FIREDRILL (William Hindle)
END OF ST. PETERSBURG (Pudovkin)

September 26

TERMINATION (Bruce Baillie)
LAND WITHOUT BREAD (Luis Bunuel)
SALT OF THE EARTH (Herbert Biberman)

October 3

FOR FEET TO FEAR (Don Symanski)
OUR LADY OF THE SPHERE (Larry Jordan)
TO BE OR NOT TO BE (Ernst Lubitsch)

October 10

FAR FROM VIETNAM (Godard, Lelouch, Resnais, Varda, Marker)
PRELUDE TO WAR (Frank Capra)

October 17

OH DEM WATERMELONS (Robert Nelson)
MR. SMITH GOES TO WASHINGTON (Frank Capra)

October 24

THE GRAY UNNAMABLE (Michel Stewart)
THE PLOW THAT BROKE THE PLAINS (Pare Lorentz)
YOU ONLY LIVE ONCE (Fritz Lang)

October 31

SCORPIO RISING (Kenneth Anger)
EAST OF EDEN (Elia Kazan)

November 7

ICE (Robert Kramer)
KENT STATE NEWSREEL

November 14

THE SPANISH EARTH (Joris Ivens)
GUERNICA (Alain Resnais)

November 21

THE PIT AND THE PENDULUM (Roger Corman)
SULLIVAN'S TRAVELS (Preston Sturges)

December 5

ANTONIO DAS MORTES (Rocha)
THE BED (James Broughton)

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Bobby Seale Hunger Strike

NEW HAVEN, Conn. — Bobby Seale, chairman of the Black Panther Party, who is awaiting trial on murder charges in New Haven, began a hunger strike several days ago when he was thrown into the "hole", a tiny isolation cell, for trying to stop a guard from beating another prisoner.

Meanwhile, in Chicago, Judge Julius Hoffman turned over to an appeals court wiretap logs made by the Justice Department in its surveillance of Seale before and during the Chicago 8 trial. The appeals court is deciding the four-year contempt sentence handed down by Hoffman.

He also denied a defense motion to disclose the contents of the logs.

Attorney Charles Garry argued that the electronic surveillance took place while Seale was in custody and violated his private conversations with Garry, other defendants and the Conspiracy's defense staff.



Alaskans Say: "Give Back Our Land"

ANCHORAGE, Alaska (LNS) — In 1867 Alaska became the property of the United States. In what was described as "Seward's Folly," the U.S. paid Russia \$7.2 million for the territory. The native Alaskans — Aleuts, Indians, and Eskimos — received nothing.

Now, after years of bitter struggle, the U.S. has "offered" reparations to the surviving natives. The Senate has proposed that \$1 billion in cash and the title to 10 million acres of land be given as a "generous," "far-sighted" — and final — settlement.

The people don't want the money. They need land. Emil Notti, President of the Alaskan Federation of Natives explains, "To put it bluntly, we want to manage our money and our lives, we must question the fairness of any settlement that does not enable us to do so."

The demand of the native associations is a settlement of 40 million acres, 10% of the state. As one villager puts it, "The native people have never had money. But they have always had land and gotten by with little money. . . If we lose the land we lose our people. Our culture is tied to the land."

Now that Alaska has been discovered by the oil industry — with major oil companies buying up large portions of the natives traditional land for corporate profits — the government is reluctant to "give up" that much land. This struggle of native Alaskans to determine their own destiny is part of the same struggle of the Vietnamese, Blacks, Indians and Chicanos.

FBI Seeks Angela Davis

SAN FRANCISCO — Angela Davis, Communist, Black Panther and revolutionary sister has been placed on the FBI's most-wanted list. When three of the liberation weapons used in the Marion County Courthouse escape attempt were traced to Angela, she was charged with murder and an all-out search for her began.

Reports of Angela's whereabouts range from Canada to Birmingham, Alabama where a housewife reported seeing her in a supermarket.

The night before the funeral of Jonathan Jackson, police raided the Soledad House in San Francisco, using the search for her as their flimsy pretext. Jonathan was the 17-year-old black revolutionary killed along with a judge, a DA and two of the three prisoners from San Quentin he was attempting to free in a spectacular kidnapping plan.

Thirty heavily armed cops, most of them in plainclothes, forced their way into the house. With no warrants, they ransacked the building, stole tapes, letters and posters, and took Fania Jordan, Angela's sister, down to the station house for "questioning." The police of course deny that they stole anything, but they also make no pretense that their search was legal.

Soledad defense lawyer Fay Stender said afterwards that the missing taped interviews with George Jackson were vital to his defense and that their theft would seriously hamper the defense action in the case. George is a prisoner at Soledad Prison where he and two other black activists were picked out to be prosecuted for the fatal stabbing of a prison guard, killed a few days after a tower guard fired into a crowd of inmates, killing three blacks.

Lawyers say the theft of the tapes, on top of the incredibly heavy adverse publicity caused by the Marin County shootings make a fair trial impossible.

CHATAM, Ontario — Auto workers at the Motor Wheel Industries plant battled Canada's most professional cops — the Ontario Provincial Police — who were sent in to put down their wildcat strike. The cops responded on command to the company personnel director's order to bust the picket line. The workers' mass picketing had

Wildcat Strike In Canada

shut the plant down. The struggle was a small taste of what to expect from the big battle shaping up in auto this fall.

Prisoners Won't Work

Prisoners at the federal penitentiary in Leavenworth, Kan., have been on strike for nearly a week, refusing to work until the prison meets their demand for payment of the federal minimum wage, \$1.60 per hour, in prison industries. The wages of federal prisoners presently range from 17¢ to 42¢ an hour while the government reportedly nets a profit of \$5 million from all prison industries.

Dr. Aaron Shirley, a black physician in Jackson, Miss., told the President's Commission on Campus Unrest, investigating the police murders of two black students at Jackson State College last May, that blacks in Mississippi are ready "to defend themselves against police repression." "We don't plan to stand around and allow cops under the guise of law and order, to shoot our kids for throwing rocks." And he added, in reference to the police claim that there was a sniper on the campus, "the next time there will be a sniper."

Jackson State

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Elizabeth Gurley Flynn: The Rebel Girl

Women need to know the history of labor struggles, especially those in which women participated, for it is one clear indication of our strengths as leaders and our will to win.

We, however, cannot give uncritical support to past or present labor struggles which have not in fact been as just as they might have been.

The first women hired as industrial workers were white — unfortunately they did not see the necessity of adding the demand for employment of black people to their own demands for higher pay and better working conditions. The racism of white workers which backed up industry's exclusion of black people until necessitated by the economy's expansion and the fact that blacks would work for less out of their desperate need, is still prevalent today as we look at strikes led by white workers which do not include demands for fair hiring practices, equal job status and pay and so forth for black workers and other people of color.

— L. Baum

From the age of 15 when she left school until she was 26, Elizabeth Gurley Flynn spent her time on trains, in strangers' homes, in jail cells and standing before crowds of workers at mass meetings, as she engaged in union organizing for the Industrial Workers of the World (the IWW), which was dedicated to building militant unionism.

In summing up her life's work, many years later, she observed: "Peace on earth, and an America free from poverty, exploitation, greed and injustice — a socialist America. To this I have happily dedicated my life."

She spent her time and energies among unorganized workers rather than involving herself in the suffrage movement of the same period because of her early and thorough exposure to socialist literature and the environment of poverty into which she was born and which she saw throughout her formative years. Her hatred of capitalism was rooted in the suffering which she saw first in the New York City slums, then later in the factory towns across the country through which she traveled. She was no middle class intellectual; her home was with the working people.

Born in New Hampshire in 1890, the daughter of Irish immigrants. Gurley Flynn was raised in a thoroughly socialist tradition — her mother and father brought her to socialist meetings as a child, and they encouraged her to read all kinds of socialist literature. Even before she reached high school she was debating with her classmates for government ownership of national resources and industries.

Gurley Flynn was not yet 16 when she gave her first public speech before the Harlem Socialist Club. The speech was received so well, that it prompted her to drop out of high school and devote all her time to her political activities. The topic of that speech was "What Socialism Will Do For Women." Recalling it, Gurley Flynn wrote:

"I said then and am still convinced, that the full opportunity for women

to become free and equal citizens with access to all spheres of human endeavor, cannot come under capitalism, although many demands have been won by organized struggle. I referred to August Bebel's views of a Socialist society where he foresaw the establishment of economic independence of women and the freedom of mothers from dependence on individual men, the social care of children, the right of every woman to an education, to

work and to participate in government; to be a wife, mother, worker and citizen; to enter the arts and sciences and all the professions. I was fired with determination to fight for all this."

The Lawrence, Mass., textile strike in 1912 which Gurley Flynn helped organize marked the high point of I. W. W. organizing activity and its greatest victory. It set a pattern for all

radically-led mass strikes to follow. Some 25,000 immigrant workers of various nationalities were involved, striking for ten weeks over a drastic cut in the wage scale that came with no warning and no explanations by the employers.

Women strikers themselves or wives of strikers played an important role and Gurley Flynn describes her organizing of the Lawrence women in the following way:

"We held special meetings for the women. . . The women worked in the mills for lower pay and in addition had all the housework and care of the children. The old-world attitude of men as the 'lord and master' was strong at the end of the day's work — or now, of strike duty — the man went home and sat at ease while his wife did all the work preparing the meal, cleaning the house, etc. There was considerable male opposition to women going to meetings and marching on the picket line. We resolutely set out to combat these notions. The women wanted to picket. We knew that to leave them at home alone, isolated from the strike activity, a prey to worry, affected by the complaints of tradespeople, landlords, priests and ministers, was dangerous to the strike. . ."

Bread and Roses

The Italian, Polish, Russian and Lithuanian women proved themselves to be militant fighters. Women picketed in freezing weather beside the men and occupied the front ranks in demonstrations and parades. Pregnant women and women with babies in their arms marched with the others carrying signs which read, "We Want Bread and Roses Too." The women proved to be braver than the men in many instances and more women than men were arrested for intimidating scabs while picketing.

From the Lawrence strike, Gurley Flynn went on to those in New Bedford and Lowell, Mass. Following these strikes, she organized a strike among hotel waiters. During later strike organizing, she was arrested for inciting to riot and for preaching anarchy. By the age of 26 she was discouraged, tired and bitter and she turned to the defense work being conducted by the I.W.W. and the Workers' Defense Union.

She later became one of the founders of the American Civil Liberties Union and in 1937 a member of the American Communist Party, becoming its first woman chairman in 1961. She was convicted under the Smith Act in 1953, and at the age of 63 served her sentence in a federal penitentiary.

— Much of this article comes from the Spring, 1970, issue of *Women, a Journal of Liberation*.



Elizabeth Gurley Flynn

"THE REBEL GIRL"

There are women of many descriptions

In this queer world, as everyone knows.

Some are living in beautiful mansions,

And are wearing the finest of clothes.

There are blue-blooded queens and princesses,

Who have charms made of diamond and pearl;

But the only and thoroughbred lady

Is the Rebel Girl.

CHORUS

That's the Rebel Girl, that's the Rebel Girl!

To the working class she's a precious pearl.

She brings courage, pride and joy

To the fighting Rebel Boy;

We've had girls before, but we need some more

In the Industrial Workers of the World.

For it's great to fight for freedom

With a Rebel Girl.

[SECOND VERSE]

Yes, her hands may be hardened from labor,

and her dress may not be very fine;

But a heart in her bosom is beating

That is true to her class and her kind.

And the grafters in terror are trembling

When her spite and defiance she'll hurl;

For the only and thoroughbred lady

Is the Rebel Girl.

Words and Music by Joe Hill
Copyrighted, 1916
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Barbara Rothkrug/LNS

About these articles . . .

Today, as in the period of the Civil War, black people are located in a strategic section of the U.S. economy. Back then they produced cotton — the white gold that was the keystone of the American economy. Today, black and Third-World people work the factories which produce much of America's wealth.

Though black people make up only 10 percent of this country's population, they make up from 30 percent to 90 percent of the work force in some industrial plants, as in Detroit, the headquarters of the auto industry. If there were a general strike of black working people in America the whole economy would be shaken.

Let's take Chicago, for example, the capital of the Midwest — industrial heartland of the Empire. Within the next decade Chicago will probably have a majority of black residents, as will many of the major cities in the Midwest and the East. As of 1967, blacks had 14 percent of the jobs in the 15 major industries in the Chicago area. They were 25 percent of the blue collar work force.

In industries such as steel and metal fabricating, retail trade, food processing and meat-packing, railroads, medical services and communication, black workers are a third to a half of the basic blue collar workers. Without them these industries would either have to close down or find a tremendous number of new white workers willing to work in the worst, most brutalizing kinds of jobs. If there were a general strike in Chicago of all black workers most major industries would probably have to close down.

Look at Cleveland, the major producer of transportation equipment, steel and other metals, and electrical machines. Black workers are 15 to 30 percent of the basic work force, and in specific key plants and factories they are a majority.

Black working people are also employed in municipal services like transportation, sanitation, telephone and maintenance, all crucial for the functioning of major office headquarters of the banking and industrial corporations of the world.

Take Newark, N.J., which is fast becoming all black. It is a "depressed city," that is it doesn't have much in it except black people and the world headquarters of some big insurance companies. Although the companies hire mostly suburban white collar workers, they rely upon the services of Newark's black workers in order to exist. The same situation is developing in most of the major cities across the country, including the seat of global empire, Washington, D.C.

Now what does this all mean?

It means, for one thing, that the vital contributions of the Black Panther Party are only a part of the struggle for liberation being waged by black America. The Panthers — a coalition of brothers and sisters from the streets of the ghetto, prisoners and ex-prisoners of America's jails, black students and intellectuals — have become well-known for their serve-the-people programs in the black community, for their development of armed self-defense, and for the savage and systematic repression they have suffered at the hands of those who rule this country.

The coalition of forces and ideas the Panthers represent constitute a serious threat to those in power. But revolution is also brewing among people that are by and large not represented by the Panthers: black workers are pulling together in revolutionary organizations that most typically take the form of solid and serious caucuses inside of weak and submissive trade unions.

In Augusta, Ga., black municipal employees recently made national headlines for walking out while the union leadership hemmed and hawed. In New York, N.Y., black and Puerto Rican telephone operators, all women, wildcatted against the old Bell Tel company union and are now in the process of creating their own.

At opposite ends of the country, the United Black Brothers at the Ford plant in Mahwah, N.J. (some 15 miles north of Newark), and the Black Panther Caucus at the GM assembly plant in Fremont, Calif. (near Oakland) are trying to link struggle in the factory and struggle in the community at large. The strongest and most together group following that course is the League of Revolutionary Black Workers in Detroit, a composite of DRUM, ELRUM, FRUM, UPRUM, MARUM, LARUM. . . the Dodge Revolutionary Union Movement, Eldon Avenue Revolutionary Movement, and so on. Each RUM is an "extra-union caucus" at a major plant in the Detroit-based automotive industry.

We will be learning a great deal about the League this fall when the United Auto Workers contract with the Big Three runs out. The action should be heavy. And in a long-term perspective, organizations like the League and their possible white counterparts will become more and more important in the revolutionary movement inside the U.S. The League is of course not waiting around for those white counterparts to get themselves together before it acts. The League would like to take over the city of Detroit in the next few years, applying all the power that black workers can muster.

The following interview is excerpted from an interview with Mike Hamlin and Ken Cockrel by Jim Jacobs published in the June issue of *Leviathan* (check it out!), plus some comments by Ron March in the first issue of *RPM*, a new newspaper "prepared by workers for the workers" of metropolitan Detroit.

DETROIT (LNS) — Mike Hamlin and Ken Cockrel were both founders of the *Inner City Voice*, the newspaper which led to the creation of the League of Revolutionary Black Workers in Detroit. Ron March, who has been working at Dodge Main for six years, is now a leader of DRUM (Dodge Revolutionary Union Movement), the first of the plant-based extra-union caucuses formed by the revolutionary workers of the League.

LNS: How was the League of Revolutionary Black Workers formed? Where did the League begin?

Mike Hamlin: The League began with the formation of the Dodge Revolutionary Union Movement (DRUM) in May of 1968. It happened when many of us who have had histories of radical involvement in this city for some time had just begun to develop a newspaper as a means of getting ourselves together. The newspaper was called the *Inner City Voice*. But we always had an understanding that what was necessary was that we organize black workers. And though we never had a successful entre into the plants with the workers and we really didn't understand how to go about it, we attracted to us a group of nine workers from the plant just by virtue of us producing a newspaper and projecting certain ideas.

LNS: What was the experience these black workers had which left them no alternative but to turn in a revolutionary direction?

Mike Hamlin: Well, let's look at it this way. When I was younger I worked at Ford in the stamping plant. I worked for six weeks and then the lay-off came. So I began to look for a job. You have to understand that there's a grapevine in the black community that tells you where people are being hired on a given day. It gets around all over the city.

When you show up there, you see long lines of the same people that you saw the day before at Ford, or the day before that at Cadillac's or whatever. So there's these long lines and you go out there and stand and they hire a few people and then they send the rest of them away. Now, what happens is there may be two or three whites in that line. And once you get into the employment office, they may hire a large number of blacks and a few whites.

But then you go in and see what kinds of jobs they're giving. The whites generally get the easy jobs: inspection or jobs on small stock. The blacks go in and get the heavy jobs, the hard jobs, and the dangerous jobs. The reason for that is kind of interesting. First of all, whites won't work on those kinds of jobs. That's a fact.

In plants where blacks are in the majority, for example, the Ford engine plant in Dearborn, the line runs at a back-breaking pace. The same operation in another Ford engine plant, where there is a majority of white workers, the line runs, you know, at the agreed upon rate. In the Mahwah, New Jersey Assembly Plant, the line runs at 52 units per hour. And it doesn't vary because the work force is 80 percent white. If they speed it up, the white workers are going to walk out.

But they know that we are so up-tight for jobs, and there's such a large supply of reserve labor, black labor, cheap labor available to them, that they speed it up on us as much as they want to. And if we quit, they can always bring somebody in at the new rate.

So in the Mahwah plant, they run 52 units an hour. In the Ford plant here, the agreed upon rate is something like 64. But in actuality, the line goes up to 76 in certain instances, depending on whether or not the foreman is meeting his quota, or whether or not he thinks he can slip one over on the workers.

NEW LABOR MILIT SHUT

LNS: What's the union agreement about productivity?

Mike Hamlin: At the Ford Dearborn I think it's 64. But it doesn't mean anything because, first of all, when you're working there, you're working so hard, the line's going so fast that you're not counting. And secondly, the union is not counting. The union has no power and no real concern about controlling that line. If the foreman can get away with it without the workers knowing that, then that's cool.

What happens is, the workers can tell when they get really ridiculous because they're working so fast. And like, some lines, you know, go on several floors. And sometimes a guy will be trying to run downstairs — he gets so far behind — to catch up with the cars he's supposed to be working on. So that's why those departments are overwhelmingly black in almost every instance. The same applies for the foundry where work is dirty and dangerous, and a lot of workers get lung diseases. Little's done about it.

We also found out in certain instances, like last summer during the time of economic boom, that the guys were being rotated from plant to plant. They would hire a lot of people, keep them for 89 days since you're on probation 90 days, and the 89th day, you're discharged and you had to go to another plant. At Ford Rouge they would fire 600 workers per week, I mean that's every week. And at the Dodge Main plant they were firing 300 per week. And at Eldon they were firing 300 a week.

And none of these people ever got back. They didn't even bother to fight. First of all, those who have 89 days



MILITANCY IN DETROIT

IT DOWN!

don't have any recourse: they're not in the union even though they paid the initiation fees and paid dues for those three months. But they don't have full union rights. At that time they were firing them for Afro hairdos, you know, or for any kind of sign of militancy or any kind of resistance to the harassment that was going on.

These kinds of things resulted in actions like a number of wildcat strikes, which resulted in a number of people being fired. One of the wildcat strikes which involved black and white workers ended up with all of the workers going back except one of

the founders of DRUM. But he continued working — on the executive committee of the League.

Ken Cockrel: There's people who can't understand that the movement is real. It is concrete. It relates to workers every goddamn day. They are relating to stopping getting that motherfucking ass-kicking, you know. And like, man, any question that you bring up, they are not dealing with it on some sort of superbullshit abstract level.

See, many motherfuckers don't understand the complexity of modern

industrial capitalism. It means that if a motherfucker wants to make a car, you cannot make no kind of car, man, that ain't got gears. You know what I mean? Now look here, man. Look! Eldon Gear and Axle plant is the only gear-and-axle plant in Chrysler's entire national operation. Understand that? Understand that?

At 6800 Lynch Road in the city of Detroit — at the Eldon Avenue Axle Assembly Plant — there is the only motherfucking place that turns out those motherfucking housings. And who ever heard of a car without housing?

So if you shut down Eldon, you shut down Chrysler's automobile and truck manufacturing operation. That's how significant the League of Revolutionary Black Workers is! And that's how significant ELRUM is: Eldon Avenue Revolutionary Union Movement. You shut it down! Do you understand that?

Do you know that the Tank Arsenal which makes the majority of

tanks for the U.S. Army in this country is located at Nine Mile and Mound and that 90 percent of the workers in that particular installation are black! You know what I mean! What do you think were rolling down the streets July 23, 1967 (during Detroit's black rebellion), and is rolling all around Vietnam today?

LNS: What about the relationship between black organizing and white organizing?

Mike Hamlin: In terms of this country it's very difficult to deal with that question because of racism. But I think it's on whites to some extent to resolve that problem because it depends on how they are going to function. They have to figure out whether or not they are going to be prepared to act like, you know, a proletariat.

Whites in America don't act like workers. They don't act like a proletariat. They act like racists. And

Cont. on 14

James Johnson Shot The Wrong Man

"This whole society controlled by the ruling clique is parasitic, vulturistic, and cannibalistic, and is sucking and destroying the life of workers."

— Detroit's League of Revolutionary Black Workers.

DETROIT (LNS) — A hot afternoon in the middle of July. Two foremen and a jobsetter lie dead. James Johnson, conveyor loader, Dept. 78, the Brake Shoe Dept., Eldon Avenue Gear and Axle Plant, Chrysler Corporation, tosses his M-1 carbine aside saying, "I'm satisfied," and walks down the aisles of the plant to the company guard shack where the Detroit police take him prisoner, charged with murder.

Hundreds of workers stood in the aisles in surrounding departments,

thinking about the shootings they had just witnessed. Company officials ordered all lines immediately started, but the workers did not move. Orders came down for several departments to go home early. The workers left.

Groups of worried and shaken foremen gathered on Lynch Road. ELRUM (Eldon Revolutionary Union Movement, a division of the League of Revolutionary Black Workers) leafletted the plant the next day approving of Johnson's action. Black workers dug the leaflet, as ELRUM members reported. Many workers were saying things like "This evens things up," "Everyone has to die sometime," and "They won't be so fast to write people up now."

FLASHBACK: April 16. The second shift. Johnson's shift. wildcats when Chrysler fires a black worker who argued with his foreman, and refuses to discipline the white supervisor who had picked up a pinion gear and told the worker: "I'll bash your brains out." After two days, the United Auto Workers Local 961, which serves the workers at Eldon, gets cold feet and orders everybody back to work.

FLASHBACK: May 1. The plant is shut down by another wildcat, protesting Chrysler's summary firing of 14 stewards for organizing the first wildcat. Stewards are the foot-soldiers of the union, directly responsible to small groups of workers, serving as their first line of defense against the company.

Chrysler obtains a quick and easy injunction against the second wildcat with only token opposition from a UAW attorney, who at one point is heard to say to the judge: "I only vaguely represent Local 961."

The UAW always opposes wildcat strikes because they threaten its control over the workers in the plants, and therefore threaten the UAW leadership's tacit pact with the auto companies to trade uninterrupted production for dollar benefits. This leaves working conditions up to the corporations and toothless union locals.

FLASHBACK: May 3. Armed with the injunction, Local 961 officers and high-level UAW representatives order Eldon workers back to work without insisting the fired stewards first be reinstated. A second strike has failed. The workers have seen their strongest, most aggressive stewards tossed into the street. Without their stewards, they are completely at the mercy of their foremen and Chrysler. Morale is low. Chrysler is beaming.

FLASHBACK: The early weeks of June. Some of the stewards get their jobs back by signing an agreement to be fired if there's ever another walkout on the second shift. One of the stewards refuses at first, but agrees after he's told that he'd never get back into the plant without signing. The stewards have many years of seniority to protect, and some would be hard-pressed to get another job at their age. Chrysler knows that.

Eldon Ave. Gear and Axle Plant is so unsafe that all of its 4500 employees are risking their lives each day they walk through the gates. In Dept. 72 there is an inch and a half of oil covering the floor and slopping up over the soles of the workers' shoes.

Eldon's entire ventilation system is inoperative. The jitney trucks have no brakes, lop-sided tires, no horns and no lights. The aislesways are blocked by skid boxes, axles and scrap iron. Drill presses, cutters and grinders have no safety guards. Working conditions are so bad at Eldon that Chrysler has taken the unusual step of appointing a number of black foremen for the slight cooling effect that produces.

Eldon is far closer to a medieval sweatshop than one could ever imagine after taking in the standard dosage of tidy, clean-cut Chrysler ads over the tube. But Eldon, not the ads, is the reality of Chrysler.

FLASHBACK: May 13. Mamie Williams, a black woman with 26 years seniority, dies after being carried out of the plant on a stretcher. Her own doctors had ordered her to bed, but Chrysler's medics, although they noted her high blood pressure, gave her notice to return to work or be fired. A few days later she is dead.

FLASHBACK: May 25. Three tons of scrap steel fall off a fork-lift truck so unsafe it should have been scrapped long ago. Gary Thompson, a 22-year-old black Vietnam vet, is crushed beneath. Local 961 and Chrysler both send their boys to the funeral, but local 961 is as unwilling to fight for the safety rules that would have prevented Gary Thompson's death as Chrysler is to implement them.

The pattern is clear. Intimidate the union until the stewards are afraid to aggressively represent workers on the floor of the plant. Lay off workers and speed up the lines to save profits in a time of inflation. Step up

the threats, suspensions and firings of all workers who object to being pushed around. Eventually, high union officials will blink whatever the abuses. By this time, the plushness of their own offices will rival management's own.

FLASHBACK: Early May. James Johnson is involved in a car-crash which totals his vehicle and his doctors tell him to stay home from work. The company medics order him back to work. He protests but Clarence Horton, the steward who represents the brake shoe department, was fired for organizing the April 16 wildcat. James Johnson goes back to work, having no means to fight the company's order.

FLASHBACK: The first week of June. Johnson returns to his job after a two-week summer vacation, but gets called down to the office where they tell him he's fired and won't get his vacation pay. No reason. James Johnson still has no steward to fight for him, but the abuse is so flagrant that the management takes him back two days later on its own initiative.

By this time, James Johnson has become a "trouble-maker." It's not what you do that makes you a "trouble-maker." You become a "trouble-maker" whenever the company decides to get rid of you. After three years at Eldon, Johnson's turn has come.

FLASHBACK: July 15. Chrysler replaces James Johnson with a worker hired two weeks ago. No longer a conveyor loader, he is told his new job is to work the brake oven: to place brake shoes in ovens to bake on their coating. The entire operation takes place in 120 degree heat.

James Johnson protests angrily, takes off to the labor relations office with his steward and his general foreman, Jim Rhoades. "I couldn't do nothing," the steward is reported to have said the next day, referring to the meeting with the labor relations slickies. Brother James Johnson had to protest all alone.

"We're going to give you a few days off to stay home and cool off," Rhoades is reported to have told Johnson as the meeting came to an end.

"No you won't. I'm going to come back here and kill you."

"As black workers rise up we have nothing to lose but our chains. The owners and operators of the means of production own our jobs, our homes, our families. We have neither security nor hope for the future."

"They control our places of employment, the schools that our child-

Cont. on 14



--The Movement/LNS

Steel Strike

Scab "Freaks"

by Jeff Shapiro and Mike Heinrichs

In any strike, the strikebreaker is the handiest villain (after the management, of course): he is cutting the workers' throat for his own temporary gain. So when I heard, early in August, that a strike by a principally Chicano steelworkers' local was being broken by long-haired freaks who were crossing the picket lines to work . . . well, that was not the sort of situation you liked to hear about. *Space City! oughta hear about this*, I thought. I decided to do a story.

Naturally it took several weeks for me to stir myself to any sort of investigation; by this time other people had heard about the story as well. So what follows is a composite of what we all learned.

The strike began in the first week of July. Some 155 workers of Steel Workers Local 6831 have withdrawn their labor from the Koenig Iron Works' two local plants. For the past three years a contract had been in effect which included a no-strike-no-lockout agreement. The contract expired in June, and the

strike was called during the negotiations for a new contract.

The issues of the strike are these: first, the company wants the prerogative to fire any worker whom they think is responsible for a slowdown or curtailment of production. This firing is to be done without recourse to any sort of grievance proceeding. Thus the management and not the union would be the sole judge of who is to be employed.

Second, the company proposes that in event of a dispute which brings on arbitration proceedings, the losing party would be required to pay the full costs of arbitration. Under the old contract these costs were shared equally by both parties. Furthermore, the management wants a court recorder to be present at these proceedings. Court recorders come as high as \$150 a day (or \$1.50 a page) and this would make the cost of arbitration prohibitively high for a small union.

The union did not agree to these terms and has now been on strike for nine weeks.

A few weeks ago a Pacifica reporter went to the plant to interview the freaks who were scabbing. He found that most of them were college students who had little idea what the strike was about and, usually, didn't care. Their indifference is ironic in view of the fact that prior to the strike the company had tried to fire one of the workers because of his exceedingly long hair. The union had come to the

freak's defense and forced the factory to retain him.

I had heard that there was a lot of ill-will among the strikers toward the freaks, but by the time we visited the two factories the workers' feelings seemed to have softened. Most of the longhairs had left and gone back to college. "We could have ended the strike long ago if they hadn't come in," one striker told me, but his bitterness appeared to be at odds with itself, and not as deep as it might have been. He and his fellows seemed to differ about (what they presumed was) the students' ambitions to go to college and better themselves.

An unfair and intimidatory contract; the workers on strike; a bunch of freak/straights with stylishly long hair, ignorant of all the issues, breaking the strike, not caring; and the workers, bitter at the scabs, but deferential to those who were lucky enough to go to college.

There is little the public can do to support the strikers -- the Iron Works sells its products (boxes and equipment parts) to the City of Houston, the Texas State Highway Department, Houston Lighting and Power, Houston Natural Gas, and all of these government bodies and monopoly utility interests are not susceptible to the usual public boycott.

Neither the Chronicle nor the Post has reported on the strike, though the Post boasts "the country's best labor reporter" on its staff. Koenig, when approached by the Pacifica interviewer, said that the strike was "none of the public's damn business." The Post and the Chronicle have, however, accepted want ads from Koenig advertising for scabs. The union has also been hampered by a court injunction issued by Judge Touchy (the same who issued the injunction against MAYO during the church-occupation). This time the injunction forbids picketing by any more than two strikers, who must maintain a distance of 50 feet between themselves. Neither can the strikers talk to or detain a strikebreaker.



james shot...

Cont. from 13

ren attend, decide what our wages shall be, and what kind of society our children will live in. They tell us when, where, how long and how hard we shall work. They own everything of value.

"They even think, they own us."

GUNFIRE: James Johnson returned to the plant with a 30 caliber carbine in a desperate search for his general foreman. Reportedly, he asked all of his fellow workers to stand back because he did not intend to hurt them. In pursuit of James Rhoades, he encountered instead his foreman, then the foreman of an adjacent department, and finally a jobsetter who tried to disarm him. All three died on the spot.

"Often times in the past, black workers have been driven to the point where they could stand no more and have lashed out viciously at their tormentors. There have been individual acts of sabotage against property, all forms of wildcat strikes, and numerous caucuses have been formed all in response to the monstrous oppressive conditions that exist inside basic industry."

"As black workers rise up, we have nothing to lose. . . ."

On July 15, James Johnson got the wrong men. Foremen in the plant are nothing but messenger boys passing on orders from above. They're as helpless to determine what happens as the workers they kick around.

The real criminals sit in their offices in Highland Park and Dearborn and the GM Building and Solidarity House (the lavish Detroit offices of the leading UAW bureaucrats). The system operates for their exclusive ease and profit.

They don't have to worry about being shot down by an angry worker.

Not yet.

shut it down...

Cont. from 13

that is why I think that blacks have to continue to have black organizations independent of whites. Whites in this country do not behave like proletariats in other countries. They don't see their enemy -- which is imperialism -- as the enemy.

Black and white workers work side by side on the line. And it's clear to workers, you know, that the enemy is the boss, the management in the plant. But it's not always clear to the white worker that his enemy is management. He might perceive blacks on the line as a threat to him. And that is generally what happens.

In terms of the future it depends on whether or not whites can make that transition of giving up the privileges they have, of giving up the material basis for their racism.

Ron March: DRUM's policy is to inform the white worker that he should organize his own type of DRUM. It would be very powerful if he could; you know, we could all be successful if he does it. This is one thing white workers fail to realize. They always want to join DRUM rather than organize their own. And they understand -- but sometimes they seem to me to forget -- that whatever DRUM gets through the UAW, they automatically get.

It's like the line. You can't say that one person on the line is working faster than another person on the line, because the line is going at the same speed and what comes by him goes by you. So we would rather have white workers organize and black workers organize, and then we could attack the management from both sides.

At the present time, management is using Newsweek and all the news media they can possibly muster to show that DRUM is a militant black organization trying to take over the UAW and management. But if white workers would organize and start airing some of their grievances, then management would be in a bind.

LNS: We've heard League people talk about "niggermation." Could you explain that?

Mike Hamlin: Well, the bourgeois response to the fact that 650,000 production workers in auto in 1947 produced 4.5 million cars and now 650,000 workers are producing 10 million cars is what? Automation? That's right. But that is not the case. I mean in no way is automation responsible for the increase.

What is responsible for that increased output is what we would call "niggermation." And what it means is that they will speed up on a particular job. If a guy can't make it, or refuses to work at that rate, they fire him!

Then they'll bring a new guy off the street and tell him the rate that they have established via the speed-up is the actual rate of that job. And the union has been going along with this for many years.

The result is that production has been going up higher and higher on these jobs. And in certain instances we've seen situations where they've replaced three men at one time with one. Make one man do the work of two or three! And that's how the increase in production has come about; not through automation.

To automate these plants to produce at that level would be too costly for them. Remember that at Ford, labor costs them 58 dollars per unit on a Falcon! Fifty-eight dollars per unit is much cheaper than spending all that money in buying machines necessary to fully automate that plant. That's an awful lot of money they have to invest in capital investment. And it's not worth it.

They're holding back technological cost too much. We support automation. Full automation. I mean if we controlled the plant, we'd automate them as fully as we could because we think all that kind of work should be eliminated. But the reason they don't



Chicano strikers at picket shack across street from Koenig Iron Works.
Photo by Lilian Cerna.

want to automate the foundry is that it would be too costly. I also think it's a bargaining issue for the UAW, although I don't want to imply that the UAW and these automobile companies do any serious bargaining. They don't.

LNS: What sort of international perspective do you bring to the workers in the plants?

Ken Cockrel: Since the inception of DRUM, and indeed the original formulation of certain League demands, the League clearly set forth an understanding of the fact that we're dealing with the imperialist monster. The fact is that any kind of economic decision that is taken in this country, the bedrock fundament of the capitalist exploitative system in the world, has consequences which go down throughout the world.

Everything flows from production: international finance capital, the penetration and acquisition of markets. Everything flows from that. We understand everything else is hung onto that: motherfuckers in nonproducing, non-existent industry. Motherfuckers who deal with paper.

There's a cat who would stand up and say to you he's in mining. And he sits in an office, man, on the 19th floor, or the 199th floor, in some motherfucking building on Wall Street. And he's in mining!

And he has paper: certificates which are embroidered and shit. You know, stocks, bonds, debentures, obligations. He's in mining!

And he's sitting up in Wall Street and his fingernails ain't never been dirty in his motherfucking life. He went to Phillips Andover or Exeter. He went to Harvard. He went to Yale. He went to the Wharton School of

Business. And he's in mining?

And he got people fucking with shit in Bolivia. He's fucking with shit in Chile. He's Kennecott; he's Anaconda; he's United Fruit. He's in mining.

They give you little bullshit amounts of money for working — wages and so forth. And then they steal all that shit back from you in terms of the way he's got his other things set up. His whole credit gimmick society, man. Consumer credit. "Buy shit, Buy shit. Buy shit on credit." He gives you a little bit of shit to cool your ass out, and he steals all that shit back with shit called interest: the price of money, you know.

And the motherfuckers who deal with intangibles are the motherfuckers who are rewarded in this society. The more abstract and intangible your shit is, the more rewards you get.

We see that this whole society exists and rests upon workers. And this whole motherfucking society controlled by this ruling clique is parasitic, vulturistic, and cannibalistic, and is sucking and destroying the life of workers.

And we have to stop it because it's evil. Because it's interrelated with everything that goes on in the rest of the world.

His real thing is represented by what? You know what his real money is? Bullets. Explosives. Bombs. Chemical and biological and radiological warfare. He's more interested in epidemiologists and meteorologists and shit to find out what would be the consequences of unleashing bubonic plague under certain climatic conditions.

That's money! That's money! And that should be taken off because this fool can fuck the whole world.

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Cowboys

The Great Texas Cowboy Strike

by Paul Scribner/John Brown Revolutionary League

Everybody knows about cowboys, right? They're back in the saddle again where the deer and the antelope play deep in the heart of Texas. . . hanging around the saloon, playing poker (don't sit with your back to the door), punching cows and other cowboys, things like that. But somehow you never hear what it was really like, or about the Great Texas Cowboy Strike of 1883.

In the early 1880's, the people of the U.S. were becoming increasingly aware of the economic institutions which were developing from the philosophy of Opportunity for All and Success for the Best. These years saw the birth of the corporation. Through the stock company, with its achievements in finding markets and sources of raw materials, businessmen justified their actions: "building an Empire," "following the manifest destiny," "taking up the white man's burden."

During this period, no two groups of individuals were as antagonistic in interests and attitudes as the cowboys and the joint-stock company. The cowboys were the first group of black, chicano, and white workers in the Southwest to rebel against the dominance of corporate employers and hired bosses whose primary aim was making profits.

Due to the growth in the city population, the increase of railroad mileage, and improved methods of packing and shipping meat, the price of cattle in 1880 - 82 reached \$25 per head. The resulting boom in the cattle industry was a source of profit not to be overlooked by the "great white fathers" who were the heads of the joint-stock corporations.

Because of the great profit to be gained in the cattle industry, the Panhandle section of Texas became important to both the northern capitalists and the European imperialists (particularly Scotch and English cattle companies, which by 1883 occupied almost the entire Panhandle).

In 1883, the first and only strike of cowboys began. When we think of a cowboy we usually think of someone like Roy Rogers or Tex Ritter — white, handsome, free to do as he pleases, and always looking for adventure — which is nothing but the bullshit of Hollywood script-writers. One thing is for sure, that the cowboy was a hired hand, a laborer who worked for wages. A large number of the cowboys who were involved in the strike were blacks and chicanos, a contradiction to the stereotyped image of all cowboys as 100% Americans — white, anglo-saxon, Protestant. He was a casual laborer — no settled habitation, no family, no security of status or income.

In the spring of 1883, cowboys on the Canadian River near the town of Tascosa (a few miles northwest of Amarillo) met in a dugout and prepared an ultimatum for presentation to their bosses. They agreed not to work for less than \$50 a month for cowboys and \$75 a month for running an outfit, and to require that cooks should be paid the same wages as cowboys. The number of cowboys involved was 325.

Sheriff East of Oldham County is quoted by Col. Jack Potter in The Lead Steer as to the cause of the strike:

"You see, the cow business is not what it used to be. You take such as John Chisum or Charley Goodnight, they were real people. They got right out with the boys on the trail; did just as much work as the boys, ate the same kind of food. Their cowboys would have died in the saddle rather than have complained. See what we have now; a bunch of organized companies. Some of them are foreign and have costly managers and bookkeepers who live on and drink the best stuff money can buy and call their help cow servants. And they expect them to work for \$30.00 per month and expect them to work as much as from twelve to eighteen hours a day on common rations."

No clear record exists of the outcome of the strike. The official record of the Federal Bureau of Labor Statistics reports that the strike met with unequivocal success. Wages were raised from \$1.18 to \$1.68 per day; the strikers were paid for lost time; and the number of workers was not changed by the strike. Hours of work, which were not involved, remained unchanged at 105 a week. But other records indicate that some cowboys were still on strike a year later.

An interesting aspect of the strike was the alliance between the cowboys and small ranchers. Many small, independent herds had been built up, primarily because the small owners had been allowed to join the big ranches in the annual spring roundup. This saved the small owners a great deal of money.

But as the corporations moved in, this practice was not allowed any longer. The small ranches were driven out of business and their owners joined the striking cowboys. To enforce their corporate law and order, the big ranches brought in the Texas Rangers as well as Pat Garrett and a bunch of gunmen.

The Texas cowboy strike is significant because it is the only known strike of American cowboys. The victories which they won were achieved by united and militant actions. And their ultimate failure, the passage of their way of life into the hands of the corporation, came about because they never achieved the strength of unity or numbers necessary to battle the organization and money of the new cattle barons.

The fact that this strike was led by black and brown cowboys is additional proof of the necessity for following such leadership. The situation is paralleled today in Houston and throughout Amerika where people of color — the most oppressed people — are taking the most militant positions and providing the most insightful analyses.

The cowboy strike typifies the workers' rebellions which the corporation faced as it passed west. And it underscores the irreconcilable interests of corporate employers and individual workers.

Today the small rancher is a statistical minority and cowboys are the employees of distant and impersonal corporations. But you wouldn't know that from watching Roy Rogers. Happy trails to whom?

— information from the following:
Chapters in the History of Organized Labor in Texas by Ruth Allen
Bill Haywood's Book: The Autobiography of William D. Haywood by Bill Haywood



& Indians

Soldier Blue (a review)

by Dennis Fitzgerald

My main objection to *Soldier Blue* is that the "R" at the box office window stands for *Restricted*. It ought to mean *Required*. I think every kid in Amerika under 18 should see that movie. And then I think every kid over 18 should see it.

For 26 years I've been watching the cavalry "win the West." For two hours this afternoon I saw the Indians lose it. (A Post reviewer complained that the movie "overcompensated"; that's a word people use when they want to avoid taking an unpopular but just position.)

I suppose it was awfully "unmanly" of me, but I cried when the movie was over. Pretty silly, huh? A grown man crying at a movie about something that happened a hundred years ago.

Except that it didn't just happen a hundred years ago. It happened 300 years ago and it happened last week. The Indians were right, and the black slaves were right, and the Vietnamese are right. And I was crying because "my people," my white, democratic, Christian people were wrong then and they're wrong now.

I don't really want to talk much about *Soldier Blue*. You don't leave there feeling very talkative. But there are a few points that ought to be mentioned, because they're good points to remember.

Soldier Blue (Peter Strauss) at one point challenges the heroine (Candice Bergen): Don't you love your country? She replies: "Most of the people I know live in New York. This is Indian country." Our history books never seem to remember that. The white man didn't settle the West; he stole it. He murdered and cheated and corrupted. Then he villified the Indians as "filthy savages" for attempting to defend their homelands.

Another point. Remember when you were a kid, how the sort of ultimate proof of Indian sub-humanness was that they scalped people? Well, that practice originated with the paleface, who in fact taught them all sorts of tricks like that. The same tricks which are reportedly used by some American GI's today in Vietnam. There seems to be none so savage as the self-righteous hunter of savages.

Two minor criticisms occur to me. One is the epilogue, which in attempting to emphasize the exceptional brutality of the incident, may lead some people to the more comfortable misunderstanding that the incident itself or the attitudes which led to it were exceptional.

The other is the ease with which heroine Candice Bergen, a Cheyenne captive for several years, reintegrates herself into white society. I knew several white girls who spent a year or so doing civil rights work in the deep South, and upon returning it was only after considerable effort and time that they could feel anything but contempt for white men, the oppressors. But then I suppose such an attitude would have seriously impeded the movie's romantic element.

I dug Candice Bergen. They had her about half undressed through most of the movie, I suppose because she looks good half undressed. But she was nobody's paper dollie. Like virtually any product of our commercial media, *Soldier Blue* is vulnerable to criticism for its exploitative use of sex. But it doesn't pervade the film. On the whole, it's occasionally sexy, and amazingly unsexist.

Like they say, it's shockingly bloody. But then most massacres are. People see so much blood and violence on the tube these days that I suppose it takes about that much to impress them.

I'm writing too much when all I really wanted to say was go see the movie — and then ask yourself if things are really much different today. One fellow I particularly want to recommend the movie to. That cab driver I saw when I came out. The one with the "I'm Proud to be an American" sticker on his rear window.

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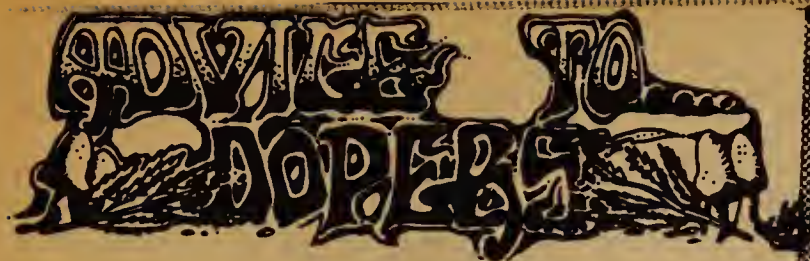
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HIGH SCHOOLS



I have a correction to make from last issue: Morning Glory seeds, although they contain a trace of several tryptamines, the main active principle is isolysergic acid; less potent but similar to the diethylated structure.

Q: Dear Brian: I have a problem with seeds which explode as I smoke a joint, scattering ashes and wasting grass. Also, sometimes the joint burns unevenly and falls apart. What is a good way to get the seeds out and produce a uniform burning joint?

A: If you don't care about planting the seeds, you can sift the weed through a strainer, grinding with a rotary motion until most of the leaf is forced through. A brief buzz in a Waring Blender makes sifting easier, and does not chop up the seeds enough to allow much seed material to get through (too much can cause headaches). Terry Southern once described a technique using a sheet of newspaper as a funnel and rolling the grass between the hands, and many people who want undamaged seeds for cultivation like to "cigar box" the grass: tilting a box and scraping the grass repeatedly toward the upper corner to allow the seeds to roll free.

Well manicured grass should burn evenly. If the paper tends to burn down too fast and leave a huge, glowing mass to juggle; try thoroughly wetting the outside just before you light it. Also, when the joint is burning too fast, one or two people in the circle could take a nose hit and give it a chance to slow down.

Q: Brother Brian, I've got one severe problem. Of the seven times I've dropped acid, I've never hallucinated. I don't see patterns, bright colors, or anything. I don't think it's because of under dosage because I drop about the same amount my friends do, and they hallucinate out of their ass. Instead, all my emotions are magnified, except anger, and I have the usual expanded consciousness. I've got a friend in the same condition. Another friend thinks it might be because I'm an introvert instead of an extrovert. Every time people start rapping about their wonderful hallucinations, really feel left out. Can you help?

A: Hallucinations are a property of a reflective state of mind. Your letter suggests that you are a "social" tripper who takes acid with friends and is concerned with the interpersonal aspects of the acid ritual. When one is busy thinking, interacting, or otherwise manifesting an active state of mind, the perceptual distortions and visual effects are suppressed. The more you worry about what you may be missing or your status in some kind of psychedelic one upmanship, the less likely it becomes that you can attain the passive, receptive mind set usually associated with hallucinations.

If brighter colors and patterns represent the zenith of the LSD experience to you, then by all means, go ahead and consider the lack of such to be a "serious problem". There are many tricks for inducing hallucinations: in the first place, try tripping all by yourself. Lay off the stereo and blacklight posters. If you can get your sound system to generate some white noise (the hiss between stations on the radio, for example) turn this on. Dim lighting for the room helps. Some people find that a joint or two about two hours into the trip really acts as a catalyst; the idea is to smoke none until then, then smoke a bunch, all at once. Most of all, you should slow down, relax, focus your vision on one point and stare at it while concentrating on your breathing but not controlling it. This technique can generate perceptual illusions even when you are straight, and will probably have you hallucinating on acid.

Want to read a book that will give you hope? Try Rasta Graustatis's *Turning On*, available at Gramaphonics. It made me feel good about the future for the first time in two years...

TAKE A SQUARE TO DINNER WEEK: AUGUST 28 - SEPTEMBER 3

Remember, folks, send your questions about dope to Brian Grant, % Space City!, 1217 Wichita, Houston Tx 77004.

Switchboard

Your friendly local HOUSTON SWITCHBOARD has moved. We are now at 2909 Brazos (near the Family Hand). Super reorganization is now under way. What we need from you, the community, is information. We need you to communicate with us so that we can better communicate with you which, of course, is our function. We need your help so that we can help you.

Please, if you have any information that you think someone else may want to know... call and tell us. Also if you know the whereabouts of any-

thing useable such as clothes, furniture, appliances or just anything... tell us about it and we'll find someone who can put these to use.

Well, now that we've found a home for SWITCHBOARD, we need a home for the switchboard collective. What we had in mind was a two story house; nothing fancy and definitely nothing expensive. If anyone knows or hears about a place that could be nice for about six people, please, TELL US.

SWITCHBOARD
522-9769

FEEL GOOD
FUR & LEATHER

Farmers Market Center

700 town & country 467-3977

Last year people in Houston's high schools started moving. There were walkouts at some schools, hair and dress hassles at others. Student newspapers were springing up everywhere, the most controversial of which was the *Plain Brown Watermelon*. There were a few large rallies, and many informal get togethers. Everywhere students were standing up and saying "I ain't gonna work on Maggie's farm no more." All of these things were the beginning of a high school movement here in Houston.

Now people are asking, "What will happen this year?"

Well, you can be sure this year won't be a repeat of last year as far as the Houston high-school movement goes. There are other, more important things to deal with than hair and dress hassles and rinky-dink reforms within the schools. Sure, deal with the matter of hair and dress but no more time wasting bullshit committees, no more conferences with administrators who are only trying to co-opt us.

Already, hundreds of people have been kicked out of school and harassed in the Houston schools and the outlying districts as well. At schools like Dobie, in the Pasadena district, fascism high school style is already into full swing, with the same absurd hair and dress codes.

It's all part of the same game; the administrators are trying to run our lives by regulating our personal habits. It's easy to see that if we get our hair cut on their command, it won't be much longer before we're doing anything they say.

Out at Spring Woods they're not taking it lying down anymore. There have already been two rallies there to protest the school policies. And elsewhere students are talking about getting together. The next step is to DO IT. (P.S. We know of some far-out mimeograph machine you can use. You only pay for paper and ink.)

Anyway, we've started a new high school paper, *Little Red Schoolhouse*. It will be coming out every three weeks, and we need your help in the way of articles, photographs and cartoons. Also, we need information on what's happening at your school. Phone Switchboard at 522-9769 and leave your name and phone number so someone can call you back.

Of course, people are needed to sell *Little Red Schoolhouse* in their schools. Copies can be picked up at 1217 Wichita in the Space City! building or at Houston Leather Market, 1749 Hollister at Long Point.

And here's another thing we can do to help one another. If you are harassed in any way while in school - for such things as hair, dress, newspapers, political beliefs or the color of your skin - call Switchboard and leave your name and number and briefly what happened.

We are preparing a court case in order to stop this harassment in the schools. This can only be done if everyone cooperates. So, if you have any friends who get hassled, tell them about the planned court case and what they should do. The only way we will be able to deal with the situation is to act together.

Up.



Farewell Concert

Don Sanders to Hit the Road

by Don Gardner

There's a concert coming up this weekend and next which will probably do your head as good as a concert by your favorite band.

This concert is important for several reasons, but before I get into that let me tell you that Don Sanders is going to give his farewell Houston concerts at Autry House, Sept. 4-5 and 11-12. They start at 8:45 p.m.

After the concerts Don will be heading for Nashville to talk with Electra Records, who sent Lonnie Mack to Houston a while back to search out local talent. Then Don is going to the West Coast to live for "six months, a year, maybe longer."

The farewell concert will be a one-man show of original folk songs and tales. He's been working several months on all new material.

Don has lived in Houston all of his 26 years. He stuck it out when the going was rough — and he's probably given more benefits than any other Houston musician.

There's no doubt Houston has greatly influenced the style that Don has adopted.

"I'm not a folk singer or rock singer," Don said the other day. "I knew I could make people laugh, but I didn't want to be a comedian. I don't know when the idea of folk tales came to me, but I found it was

the best way for me to synthesize singing and telling a story without being a comedian.

"I saw that people around me in Houston were using this kind of form," Don said. "Where do you hear more folk tales than in the hip culture? Where do you hear more rumors than around dopers?"

So Don has put together a show which, in the songs I've heard, allows us to see Houston as a folk humorist sees it.

Don says there are several reasons for the concerts.

"It's kind of a farewell to Houston for a while," he said. "I want my friends to see what I've become since I started performing. I want them to see I'm happy with what I'm becoming.

"And this type of concert is a structure with which I can try out new stories and songs. They should work not only without an audience, like on a record, but with an audience," Sanders said.

"I also hope that a few people outside the hip community will come and hear some of the humor that surrounds hip people," Don said, "instead of just the journalistic gloss and humorlessness of it.

"And this whole thing is to see if I



Troubador Don Sanders

can make a place for myself. I haven't felt there was really a place for someone like me in the world of entertainment. I don't feel I fit into the categories being set.

"I want to see if the small concert idea is not a place where I would function best. It's similar to what Mark Twain did," he said.

Twain liked the small audiences,

and he also had a way of getting people to look at what was going on around them and perceiving it with a little humor and with dignity.

Don Sanders lives by this code himself and is one of the few people I've met in the past couple years who can convey it to friends. And he has no trouble making friends of an audience.

TRANSPLANTED

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Cont. from 5
performed the skit at a benefit for People's Party
11 at Of Our Own in the Village.

PEANUT BUTTER

A few days earlier, the Harriet Tubman Brigade did some less dramatic guerilla theater at the NOW banquet at the Texas State Hotel, Aug. 22.

The dinner cost \$6 a person and the featured speaker was Congressman Bob Eckhardt, whose topic was "Women are People Too."

We all felt that \$6 a plate was a rather prohibitive price, that Bob Eckhardt was definitely *not* the most appropriate person to speak on women's oppression and that we didn't need *him* to tell us that we are people, too.

So a dozen women and a few male fellow-travellers came to the meeting, armed with peanut butter, bread and potato chips. We walked in, sat down and preceded to picnic, much to the dismay of the hotel management and some of the NOW women.

A hotel official told us that if we didn't put the peanut butter away, he would call the hotel security guards to remove us. We were in a bind. Someone had forgotten the jelly, and with our mouths full of dry peanut butter, bread and potato chips, nobody could say a word. However, it did seem unprincipled to stop at that point. We continued to eat.

The security guards never came to take us away, perhaps because of intervention by some NOW members and others, most notably Sally Hacker, former president of Houston NOW, and a right-on woman.

Sally almost immediately turned the microphone over to Margaret Scribner from the Harriet Tubman Brigade. Margaret emphasized that the Brigade did not come to attack NOW, but to examine the issues NOW is concerned with from a different perspective. She talked about the oppression of black and brown women and the need to support their struggles, adding that a Welfare mother should be the featured speaker, not Eckhardt, "Who can't tell us anything about the oppression of women or of people of color."



Harriet Tubman women are wary of Congressman Bob Eckhardt's wise words at N.O.W. dinner, August 22.
Photo by Thorne Dreyer.

To make sure people understood why the Harriet Tubman Brigade had come to the program in such a manner, we passed out leaflets to the some 75 people in the room. The leaflet said that the passage of the Nineteenth Amendment was a "hollow victory" since it was a victory for white middle class women only. "The ballot allowed them to place a stamp of approval on their own oppression once a year," the leaflet read. "It allowed them to legislate their consent to the oppression of black and immigrant working women."

After attorney Sylvia Roberts and Eckhardt spoke, people moved out of the dining room (ironically named the Plantation Room) for informal discussion.

(A KTRH radio report said that a group of militants broke into the meeting and seized the microphone. Chalk up still another example of commercial media prevarication.)

ON SUFFRAGE

There are many things that could be said about the suffrage movement, and we've said some of them in this article.

Women in the Harriet Tubman Brigade think that it's important to study the Suffrage movement and to examine the documents and state-

ments that came out of it. Yes, there were some brave women who fought for the vote, but they were not brave enough.

In the mid-Nineteenth Century, the Women's Movement made a wide spectrum of demands, only one of which was suffrage. By the end of the century, the sole issue became the vote. This was a serious error.

White suffragists began to use racist arguments to get the vote, claiming that if white women were enfranchised, they would outnumber black and immigrant voters. When criticized for this, some of the suffrage leaders would argue that they could deal with the problem after the vote was won — which, of course, they never did.

The Harriet Tubman Brigade feels that the suffrage movement served to divide some women from their more oppressed sisters, and that it reinforced illusions about the power of the vote. In short, it played into the hands of the rulers of this country.

Now, we must replace those past errors with a new solidarity among all women, and among all people.

**WOMEN, UNITE!
POWER TO THE PEOPLE!**

PASS THIS COPY ON TO A FRIEND

Dedication: This album is dedicated to the people in our struggle to bring sanity to the world now!; to NASA for getting the people to the moon, thus giving the world a new chance to expand together universally in peace; to Johnny Cash & Paul McCartney for their integrity in times of darkness; and to President Nixon: "We love you cuz you need it." Peace, brothers & sisters, music proves that there can be peace of mind even in these trying times. It is the gentlest form of communication, so we hope that you will enjoy these songs and that you'll pass this copy on to a friend when you've "Gotten the Message." **Steve Miller**

STEVE MILLER BAND

Album Titled: **NUMBER FIVE**



UNCLASIFIEDS

Spectacular Motocross Cycle Racing Premiers in Houston area at Cyclesports Park. Sunday Sept 6, two miles south of Conroe on I-45. Admission \$1, children under 12 free. 529-4181

Espiritu Institute offers encounter group sessions every Friday at 7:30 pm. Free intro on the second Thursday of every month 7:30.

UH Women's Liberation, every Thurs night at UH Univ Center at 7:30 for info call 664-1682.

Harriet Tubman Brigade, radical feminist group, 526-6257.

First Pagan Church Services: Saturdays at 7:30 pm, Sunday at 1:30 pm (nude). 903 Welch.

Turn your school on to Space City! Vendors can pick up papers at the Space City! office, 1217 Wichita (near Hermann Park) or downtown at the Red Emporium (Allen's Landing), 1021 Commerce, or in the Montrose area at General Store, Fairview at Taft, or in the Village at Sunshine Company. Buy papers for a dime, sell for \$20.

Switchboard general meeting Friday Sept 4, 7pm, for operators or anyone interested in becoming an operator. 2909 Brazos.

Museum of Fine Arts showing the Smith College Exhibit of famous French masterpieces through Sept 17.

ICE CAPADES - World premiere starts Wed Sept 9-20, Sam Houston Coliseum. Tickets 2.50/3.50/4.00. Tickets at Foleys. Sponsored by Houston Policeman's Burial & Pension Fund. 227-5351.

Fall classes for the University of Thought begin Oct 5. An official course catalogue will be ready Sept 27 and registration will begin then. Public invited, classes held at UH, St. Thomas, TSU and HBC. Each course meets one night a week for ten weeks. 526-1829.

New literary magazine being started in Houston - "In Xanadu" - needs non-fiction, fiction, poetry, art, and political satire cartoons. People interested in working with and/or writing material for it, call Collie Sheets, 682-5491.

UNCLASIFIEDS

Tuesday Sept 8, 7 pm, Ch 8: "Drugs and Drug Effects" - Discussion of classification of drugs, physiological and psychological factors of usage and the group and social settings where drugs are most often used.

Tuesday Sept 8, 10 pm: "Speaking Freely" - Roy Innis, CORE national director, discusses differences between CORE and the Black Panthers, black nationalism and black power and other topics.

Thursday Sept 10, 6:30 pm, Ch 2: "The Ice People" - The existence and condition of the Eskimo as he moves into the world of the 20th century white man.

Sunday Sept 13, 3 pm, Ch 8: "Book Beat" - Guest is Stan Steiner, author of *La Raza: The Mexican American*.

Tuesday Sept 15, 7 pm, Ch 8: "Cultural Factors in Drug Use" - Simulated situations that demonstrate children sniffing glue, smoking weed, etc. 15 year old girl explains her drug experiences.

Thursday Sept 17, 8 pm, Ch 8: "Hackerman on Rice and Higher Education" - Rice's new president gives his views on higher education across the country; questions can be phoned in by viewers.

numbers

Inlet Drug Crisis	526-7925	Voice of HOPE	228-0714
Univ of Thought	526-1829	Family Hand	528-8306
ACLU	524-5925	Draft Counseling	526-6258
		Of Our Own	526-6996
SPACE CITY!	526-6257	KXYZ-FM	748-3980
Switchboard	522-9769	KLOL-FM	222-8103
Pacific Radio	224-4000	Little Red	
VD Clinic	222-4201	School House	526-6258
Problems Pregnancy	523-5354	Papal Chicano	928-2185
Planned Parenthood	523-7419	Harriet Tubman	
Food Co-op	522-5282	Brigade	526-6257

SPACE CITY!

SUPPORT PEOPLE'S PARTY II!

CARL LIVES!



"CARL LIVES!" posters (17" x 22") and "The Spirit of Carl Lives!" buttons can be gotten at Space City!, 526-6257, or People's Party II, 288 Dowling. All proceeds to the People's Party II Breakfast for Children Program. Posters: \$1, buttons: \$50. Remember Carl Hampton!

"Dr. Logan Lives" posters (17" x 22") are also available from Space City! for \$1 - to commemorate the assassination of Dr. Fred Logan Jr. on July 11 in Mathis. Proceeds to Mathis MAYO.

FM 15.1

University of Houston Film Series, Fridays 8 pm, Library Aud., \$50.

Sept 4 - DIABOLIQUE
Sept 11 - LE JOUR SU LIVRE
Sept 18 - MAJOR BARBARA

Rice University "Cinema-Revolution-American Dream" Fridays & Saturdays at 8 pm at the Rice Media Center.

Sept 4 - RULES OF THE GAME (Renoir)
PANTHER PANCHALI (Ray)
Sept 5 - WAR IS HELL (Robt Nelson)
THE SOUTHERNER (Renoir)
Sept 11 - STRIKE (Eisenstein)
The Passion of Joan of Arc (Dreyer)
Sept 12 - MOTHLIGHT (Stan Brakhage)
DISISTFILM ()
BATTLE OF ALGERIA (Pontecorvo)

ROCK

QUICKSILVER MESSENGER SERVICE - a pillow concert at Continental Showcase, Sun Sept 6, 8 pm. Tickets \$4 advance from Disc Records, Marc's Records, Earth Leather - \$4.50 at the door.

ERIC BURDON & WAR, Flying Burrito Brothers, Buddy Miles 4, The Freedom Express. All seats reserved \$2.50 from Brook Mays, Houston Ticket Service & Of Our Own. Thursday Sept 3, Coliseum. A third of the profit goes directly to the community fund operated by "Of Our Own".

HEDGE & DONNA, live from Atlanta & Woodstock, Thurs Sept 3 at 8 pm, pillow concert, UH Houston Room. Students \$1, guests \$2. Again Friday Sept 4 at UH Coffee House, 8 pm, students \$1.

LIGHTNIN' HOPKINS - Saturday Sept 5, UH Coffee House, 8-1, students \$1, guests \$1.25.

Students Assn Free Fair outdoor concert with Danny Cox, Saturday, Sweet Peter. Free music & food, behind Univ Center at UH, Friday Sept 4, 10 am-10pm.

First annual Cycle n Sound Conviviality, Sept 4-7, featuring top bands & finest motorcycle racing in Texas. 7 miles south of Elgin on Highway 95, follow the signs. \$5 per person, 1 day or 4 days. Gates open Friday noon, cycle races Sat & Sun 1 pm. For more info call (512) 454-6889.

Family Hand Restaurant at 2400 Brazos has live entertainment on Friday & Saturday nights. Sept 4-5 Ginger Valley, Sept 11-12 Eighth Grade (probably).

GRAND FUNK RAILROAD, Sept 5, 8:30 pm, Coliseum. Tickets 3.50/4.50/5.50 at Brook Mays.

DON SANDERS will play his farewell Houston concerts at Autry House Sept 4-5 and 11-12 beginning at 9 pm.

OF OUR OWN - Kirby at University - 526-6996
Saturday Sept 5: Free concert at 8 pm, with Ginger Valley, Denim Lapaz and others

Tuesday Sept 8: Audition night, bands to be announced.
Wednesday Sept 9: Community meeting - come share it!
Sept 11-12: to be announced.

Labor Day Municipal Park Concert, 2:15 pm, Miller Theatre, Hermann Park - FREE.

TORTILLA FLAT

is celebrating the

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motive magazine needs promotion-marketing editor. full-time, \$5,000-\$7,000. motive is small magazine with experimental lifestyle; allows staff members to participate in all phases of production. preference for hiring a woman with experience in promotion. send resume, references. Contact immediately: Roy Eddey, motive, Box 871, Nashville, Tenn. 37202.

GYPSY (Boh Norris): Please contact Marlene or Jim at 1512 Welch apt 4 anytime.

Kustom 200B-2, \$400, never used. 521-9681.

Professional record cutting outfit, compete \$300, Call 473-5147.

Girl with gypsy blood needs a ride to Washington D.C. around 14 Sept. Will share driving and expenses. Call Nance, 667-7363.

Lonely head in Alabama prison deperately desires correspondence with a free-world girl head. Please write to William Cormier, C-2 Draper Correctional Center, Elmore, Ala 36025.

Student in Montrose area needs ride to S. Texas JC Mon & Wed in time for 6pm class, Call Phil at 524-3951, 12-1 pm only please.

Cathy Nelson: We want to talk to you. Please call home. We love you.

Fender Twin Reverb Amp, 200 watt '69 model, cost \$521, will sell for \$350. Contact Jimmy at U.S. Factory Co.

The Black Liberation Action Committee of the Settegast Community is sponsoring a free break fast program and we are asking for the participation and support of the Black Community. We are located at St. Peter Claver Church at 6005 Settegast Rd, phone 674-3338.

Famous Turn-On Book: How to synthesize LSD, THC, Psilocybin, Mescaline, more. \$3 to Turn-ons Unlimited, 6311 Yucca St, Hollywood Calif, 90028, Dept 197.

CHIPS is a national network of high school underground newspapers. We have just moved our office from Chicago to Houston, but we couldn't bring our typewriter with us. So...we need a typewriter - if you have one that you can give/loan to us, call John at 526-6257.

Anyone interested in forming an organization to resist the oppression of gay people contact Ronnie at 526-6257. Build Gay Liberation!

(were you there when they crucified our lord?)

Bobby Sherman Fan Club. If interested in joining, call 771-4768 for Tom.

UNKLASSIFIEDS

Space City! Unclassifieds are free. Fill out this form and mail to Space City!, 1217 Wichita, Houston 77004. Preference given to service and non-profit ads. We don't accept "sex ads." We believe that far from characterizing a position of sexual liberation, they are frequently exploitative of sexuality, especially that of women. (Not all of them are exploitative of course, but we don't know any simple guideline for determining which are and which aren't, and we don't have the time or energy to debate every ad.)

A court case is being prepared to stop some of the harrassment in high schools. If you were harrassed for any reason (hair, dress, newspapers) call Switchboard at 522-9769.

Drummer wants gig! I dig underground, jazz, & soul. I can read music. Call Bernard, 675-1120.

FOR SALE: '51 Studebaker 2-door hardtop, \$125. One set Lyra drums (4 piece set), \$190. Call Dave at 723-5997.

To all Thinking Athletes: Dave Meggysey says Jocks Unite! Let us know where you are write now. Also good rapping and a crash pad when and if you hit our coast. Get off the bench and write: Institute for the Study of Sport and Society, 582 58th St, Oakland Calif 94609. Phone (415) 658-5380.

Kit Wright or anyone knowing her whereabouts please leave message for Harrell at Switchboard, 522-9769.

If you think Space City! is isolated, narrow, too much into dull one-dimensional print media, then please open our senses to visual electronic media by laying a TV on us...we like the boob tube, but can't afford one. We also need fluorescent light bulbs and fixtures, a typewriter, and ace SC! photographers need a 35 mm camera to continue making pictures worth 1,000 words. Help us out!

Wanted: 110 volts AC, one tripod & one flash for 35 mm camera. 528-0129.

Polaroid "Swinger" camera: \$7. Used AM-FM radio \$10. Mott the Hoople album \$2. 522-9983.

Two room apt to share, \$11 a week. Call Tyrone 529-0933, UH and TSU area.

Nice furnished apartments for \$50/mo. to someone I can trust with everything I own. I'm splitting for a couple of months, but I don't want to lose my pad or move my stuff. Call Ron, 522-5249.

Low Pay! Hard Work! I need someone to help me bake in my poor struggling bakery. Feel good vibes passing into the bread. Trip to the Karma of basic living. Frank, 522-3368 or 225-0751, leave message. PS: you'll hafta get a health card.

Sonny Conklin: Return my guitar at once. Sharon.

Need ride to New Mexico. Will share expenses, can leave anytime. Call Boscoe, 748-0360.

For Sale: 1966 VW Bus, \$1195. 526-8687.

Mosrite Joe Maphis Mark XVIII Double-Neck Guitar, 6-string and 12-string, Captain Americanized. With plush case and accessories. Excellent condition. Value \$900. Will trade for motorcycle or \$400. (P. McGuffin, 5419 Birdwood Dr apt 32, Houston 77035).

Wanted: to share a fairly cheap apt around Montrose area. Call Pam Holmes at 526-4511 ext 291 between 8-4:30.

Universal Arms M1 carbine for sale. New condition. Call Richard, 526-6257.

Somebody please donate an office desk to OF OUR OWN, call 526-6996 afternoons.

For Sale: Posters, black lites, flicker bulbs, day-glo & body paints. Cheap. See Joyce at 1806 Pease.

Car is extension of self. 1960 Studebaker station wagon for sale, \$60. Call Mitch, 224-4000.

R.W.: Turn up the corners of your mouth. I love U - Love, T.E.X.

Kustom amp and speaker box, no. 1 Energizer, 200 series '69 model (\$750). Two 15" speakers - \$350. Contact Jimmy at the U.S. Factory Co.



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Love It Or Lose It

Of Our Own

Have you been to Of Our Own yet? Did you go to the opening weekend with Shiva's and Saturnalia, or to the benefit for Little Red Schoolhouse, the new high school paper, or to the People's Party 11 benefit, or to the Sock Hop last weekend, commemorating the 15th anniversary of rock and roll? If you did, then you know that there are really far-out things happening there. If you didn't, read on.

Of Our Own is the kind of place people here have talked about for a long time. It's a freak out. It pulses with the good, strong, people-power vibes that just never existed at Love Street, Jubilee, Catacombs or any of the other old rock halls. It's electric, it's hot, it's human; there's no plastic inside those walls.

But it may all be lost unless a lot more people turn on to the potential of the place.

The idea is this. If we can get *minimally* 500 - 600 people a weekend to pay \$2 each to hear good music in a really free atmosphere, that brings in enough bread to keep the place going. That much money will pay rent, utilities, band costs, subsistence salary for one or two people and incidentals. We could stay alive.

That means we've not only got a place to make music in our own way, we've also got a place to show films, to do theater, to hold rallies and benefits — in short, to experiment with.

But we haven't been getting 500 - 600 people. We've been getting 200 - 300. Richard Ames holds the lease on the building, and he's carried us this far. But he's under a lot of pressure from various sources to close the club. All he's asking is to break even.

What can you do? The first thing is to come. Put together \$2, pick up your bod, and come to the corner of University and Kirby (near the Village Theater) every weekend. You won't regret it.

An equally important job is to spread the word. Despite the help of K101, KXYZ-FM and Pacifica, there are still an awful lot of people who don't know it's happening. Tell everyone you know how important this is for us. Come by the club on Thursday or Wednesday afternoons to pick up leaflets to distribute at school and in your community. If you have access to any kind of media (like a high school newspaper), get them to provide coverage, maybe to print a feature story.

If you have other ideas on how to build Of Our Own, or ideas for other projects, come to the club on Wednesday evening for the community meeting.

A lot of people (myself included) have complained about high ticket prices, about the intimidating atmosphere at concerts. This is our chance to change all that. Don't blow it.

I haven't mentioned what the plan is for profits since we seem to be a long ways from that stage right now. When we get to the point where we are making money above expenses, *all* profits will be donated to community projects. So, you see, it is a place of our own. But people better get hip to that quick or we're going to lose it. Do it!

—Dennis

Managers Report

This is supposed to be a manager's report covering the financial situation of Of Our Own from opening night up to the present. But being unaware of the deadline of the paper & kinda busy trying to keep the club alive, it's not going to be very exact. In the future I hope to be as precise as a CPA, but for now this will have to do.

1. Opening Weekend — Shiva's Head Band and Saturnalia
Total receipts: \$1,782 (403 people Friday; 486 people Saturday)
Total expenses: \$1,450 (Shiva's cost \$1,200; Saturnalia \$100; police [approx.] \$120; miscellaneous [approx.] \$30)*
Profit: \$332

2. Children, Heaven and Earth, Guy Clark
Total receipts (approx.): \$600
Total expenses (approx.): \$1,050*
Profit: (-) \$450 — we lost our ass, and I do mean we.

3. This is being written too early to say for sure, but it looks like we might just make back the loss we took on the second week.

*Actually these expenses are very misleading because they don't include such expenses as rent (\$1,250 a month) and utilities.

Here's the problem. Before we opened, Richard Ames was losing \$1,250 a month on rent. Now he's still losing that, plus he's dropping a bundle on utilities. If this continues, we will have to close, and very soon. We had our first town hall meeting last Thursday to see what people wanted the club to do, and less than 20 people showed up. It really looks like most of Houston just doesn't give a damn and would rather get ripped off at the Coliseum than support something of our own. It's up to you, Houston. Here it is. Take it or lose it.

Of Our Own will be closed this Friday, Sept. 4. Support yourself by going to the Coliseum Thursday, Sept. 3 to see Eric Burdon and War, The Flying Burrito Brothers, Buddy Miles and The Freedom Express. One-third of all profits go directly to the community fund operated by Of Our Own. All seats are only \$2.50.

Saturday, Sept. 5 there will be a FREE party at Of Our Own to celebrate one month's survival. Denim (and others to be announced later) will play. Come.

— Mike Harvey



is hard to say how it happened/is happening but the thing is like we've got this whole huge place where we can do concerts or rallies or movies or just kind of coming together and digging on each other with no greasy pig promoters hanging around to put things down and one of the best things is that all the bread that's left over after expenses is given to community projects except that so far we're losing money because not enough people know about the far-out things happening there and we need your help fast if you can dig it . . . grow your own

University & Kirby 526-6996